TEXTS FROM CUNEIFORM SOURCES

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IN COLLABORATION WITH

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ŠÀ.ZI.GA
ANCIENT MESOPOTAMIAN POTENCY INCANTATIONS

by

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TABLE OF CONTENTS

PREFACE

Parts of the present study were included in the writer's Ph. D. dissertation, The ŠÀ.ZI.GA Incantations: Sumerian and Akkadian Love Charms, The Johns Hopkins University, Baltimore, 1962. It has been revised on the basis of new collations of the original texts and now includes all the ŠÀ.ZI.GA rituals as well. It provides a new edition of E. Ebeling's Liebeszauber im alten Orient, Leipzig, 1925, and includes numerous texts edited here for the first time.

I am indebted to a number of scholars for the help they have given me. Dr. Franz Köcher of Berlin has read the manuscript in its form as a dissertation, has made collations of excavation photographs, and generously communicated an unpublished text to me. In the preparation of the dissertation I benefited from some collations of the Istanbul Assur tablets by Dr. R. Frankena of Leiden. Professor O. R. Gurney of Oxford generously made available to me copies of STT 280 before they were published. Most of all I am indebted to my teacher, Professor W. G. Lambert, for the copies of unpublished texts, for collations, and for his constant help and advice at every stage of the preparation of this study. All the copies of cuneiform texts published here, except for K.9036, were made by him. I am also grateful to Professor A. L. Oppenheim and Professor Erica Reiner for their reading the manuscript and making suggestions and corrections. Professor Benno Landsberger has very kindly allowed me to cite passages from his unpublished manuscripts of lexical texts.

Thanks are due Professor Dr. G. R. Meyer, Director of the Staatliche Museen zu Berlin, for permission to collate the texts in Berlin, as well as to Frau Dr. Liane Rost-Jakob and Dr. H. Klengel for their help. Dr. R. D. Barnett, Keeper, and Dr. E. Sollberger, Assistant Keeper, Department of Western Asiatic Antiquities, British Museum, granted permission to collate the tablets from the Kuyunjik Collection. Mr. Necati Dolunay, Director of the Archaeological Museums of Istanbul, allowed me to collate the Assur texts in Istanbul. Bayan Muazzez Çığ and Bayan Hatice Kızılyay, the curators of the tablet collections, offered every help and made the work in Istanbul a particular pleasure.

The unpublished tablets from the British Museum collections are published here with the permission of the Trustees of the British Museum.

FOREWORD

Since the ŠÀ.ZI.GA texts were never arranged by the ancient compilers into a series with a fixed sequence, the copies which survive vary considerably in this respect. Therefore, rather than attempt to follow any particular manuscript throughout, I have given each individual incantation with its ritual separately without regard to the order on the various tablets. For ease of reference, each has been given a number. They are grouped in general according to the content of the incantations.

The rituals accompanying the incantations have been translated, but some of the purely therapeutic rituals which consist largely of untranslatable plant names, have been given only in transliteration. These rituals are given following the edition of the incantations. A concordance of the materia medica and the objects used in the rituals has been provided on p. 80.

The list of texts given on p. 86 will enable one to locate the transliteration of any particular passage.

KAR 61 and 69 are not ŠÀ.ZI.GA texts, but have been included here in an appendix to bring Ebeling's edition up to date. The materia medica from these rituals have not been included in the concordance.

Except for the texts from Boghazköy and Sultantepe and several texts identified since 1964 (collated by W. G. Lambert or F. Köcher), I have myself collated all the originals. Corrections of published copies based on these collations have normally not been indicated in the transliteration or commented upon. Exclamation points indicate an emendation of the original text except in the case of STT 280 and the Boghazköy texts, which I have not seen. These improvements are particularly numerous for the Assur tablets in Istanbul, for the published copies were based on excavation photographs made before the tablets were cleaned.

The system of indicating broken signs and restorations follows that employed by the Chicago Assyrian Dictionary, except that restorations are also bracketed in the translation. Logograms in Akkadian texts have normally been given with their simplest values, thus UR.KU (not UR.GER$_x$), SAL.LA (not GAL$_4$.LA), IM.DIRI (not DUNGU), LAG (not SILA$_x$), AK (not KÌD), etc., particularly when there is no ambiguity about the interpretation.

LIST OF ABBREVIATIONS

A lexical series á A = *nâqu*
A Assur tablets in the Archaeological Museum, Istanbul
AAA Annals of Archaeology and Anthropology (Liverpool)
ABIM A. az-Zeebari, Altbabylonische Briefe des Iraq-Museums, (Münster, 1964)
ACh C. Virolleaud, L'Astrologie chaldéenne (Paris, 1908–1911)
AfK Archiv für Keilschriftforschung
AfO Archiv für Orientforschung
AHw. W. von Soden, Akkadisches Handwörterbuch (Wiesbaden, 1960–)
Ai. lexical series ki.KI.KAL.bi.šè = *ana ittišu*, pub. MSL 1
AJSL American Journal of Semitic Languages and Literatures
AMT R. C. Thompson, Assyrian Medical Texts (Oxford, 1923)
ANET J. B. Pritchard, ed., Ancient Near Eastern Texts Relating to the Old Testament, 2nd. ed. (Princeton, 1955)
AnOr Analecta Orientalia (Rome)
ArOr Archiv Orientální (Prague)
AS Assyriological Studies (Chicago)
ASKT P. Haupt, Akkadische und sumerische Keilschrifttexte (Leipzig, 1882)
Bab. Babyloniaca (Paris)
BASOR Bulletin of the American Schools of Oriental Research
BBR H. Zimmern, Beiträge zur Kenntnis der babylonischen Religion (Leipzig, 1901)
BE Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts
Belleten Türk Tarih Kurumu, Belleten (Ankara)
BiOr Bibliotheca Orientalis (Leiden)
BM tablets in the collections of the British Museum
BMS L. W. King, Babylonian Magic and Sorcery (London, 1896)
Boissier DA A. Boissier, Documents assyriens relatifs aux présages (Paris 1894–99)
Borger Esarh. R. Borger, Die Inschriften Asarhaddons, Königs von Assyrien (= AfO Beiheft 9, Graz, 1956)
BRM Babylonian Records in the Library of J. Pierpont Morgan (New Haven)
CAD The Assyrian Dictionary of the Oriental Institute of the University of Chicago (Chicago and Glückstadt, 1956–)
Craig ABRT J. A. Craig, Assyrian and Babylonian Religious Texts (Leipzig 1885–87)
CT Cuneiform Texts from Babylonian Tablets ... in the British Museum, (London 1896–)
Deimel Fara A. Deimel, Die Inschriften von Fara (= WVDOG 40, 43, 45)
Deimel ŠL A. Deimel, Šumerisches Lexikon (Rome, 1925–50)
Dream-book A. L. Oppenheim, The Interpretation of Dreams in the Ancient Near East (= Transactions of the American Philosophical Society, Vol. 46/3, Philadelphia, 1956)
Ebeling Handerhebung E. Ebeling, Die akkadische Gebetsserie Šu-ila „Handerhebung“ (= VIO 20, Berlin, 1953)
Ebeling Wagenpferde E. Ebeling, Bruchstücke einer mittelassyrischen Vorschriftensammlung für die Akklimatisierung und Trainierung von Wagenpferden (= VIO 7, Berlin, 1951)
En. el. *Enūma eliš*
Erimhuš lexical series erimḫuš = *anantu*
Frankena Tākultu R. Frankena, Tākultu, De sacrale Maaltijd in het assyrische Ritueel (Leiden, 1954)
Genouillac Kich H. de Genouillac, Premières recherches archéologiques à Kich (Paris 1924–25)

Gilg. Gilgameš epic, cited from R. C. Thompson, The Epic of Gilgamish (Oxford, 1930)
Gordon Sumerian Proverbs E. I. Gordon, Sumerian Proverbs (Philadelphia, 1959)
Heinrich Fara E. Heinrich, Fara (Berlin, 1931)
Hh. lexical series ḪAR.ra = *ḫubullu*
JAOS Journal of the American Oriental Society
JCS Journal of Cuneiform Studies
JEOL Jaarbericht van het Vooraziatisch-Egyptisch Genootschap "Ex Oriente Lux"
Jestin Šuruppak R. Jestin, Tablettes sumériennes de Šuruppak (Paris, 1937)
JNES Journal of Near Eastern Studies
JRAS Journal of the Royal Asiatic Society
JSS Journal of Semitic Studies
K. tablets in the Kuyunjik collection of the British Museum
KAR Keilschrifttexte aus Assur religiösen Inhalts (= WVDOG 28, 34, Leipzig 1919 and 1923)
Köcher BAM F. Köcher, Die babylonisch-assyrische Medizin in Texten und Untersuchungen (Berlin, 1963–)
Köcher Pflanzenkunde F. Köcher, Keilschrifttexte zur assyrisch-babylonischen Drogen- und Pflanzenkunde (= VIO 28)
KUB Keilschrifturkunden aus Boghazköi
Küchler Beitr. F. Küchler, Beiträge zur Kenntnis der assyrisch-babylonischen Medizin (Leipzig, 1904)
Labat TDP R. Labat, Traité akkadien de diagnostics et pronostics médicaux (Paris and Leiden, 1951)
Læssøe Bit Rimki J. Læssøe, Studies on the Assyrian Ritual ... bît rimki (Copenhagen, 1955)
Lambert BWL W. G. Lambert, Babylonian Wisdom Literature (Oxford, 1960)
Landsberger Fauna B. Landsberger, Die Fauna des alten Mesopotamien (Leipzig, 1934)
Langdon BL S. Langdon, Babylonian Liturgies (Paris, 1913)
LKA E. Ebeling, Literarische Keilschrifttexte aus Assur (Berlin, 1953)
MAOG Mitteilung der Altorientalischenen Gesellschaft
Maqlu G. Meier, Maqlû (= AfO Beiheft 2, Berlin, 1937)
MDOG Mitteilungen der Deutschen Orient-Gesellschaft
Meissner BAW B. Meissner, Beiträge zum assyrischen Wörterbuch (= AS 1 and 4, Chicago, 1931–32)
MSL B. Landsberger et al., Materialien zum sumerischen Lexikon (Rome, 1937–)
Muss-Arnolt, Dict. W. Muss-Arnolt, A Concise Dictionary of the Assyrian Language (Berlin, 1905)
MVAG Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft (Berlin and Leipzig, 1896–1944)
OA Old Assyrian
OECT Oxford Editions of Cuneiform Texts, (Oxford, 1923–1930)
OIP Oriental Institute Publications
Or. Orientalia (Rome)
Or. NS Orientalia, Nova Series (Rome)
PBS Publications of the Babylonian Section, University Museum, University of Pennsylvania
R H. C. Rawlinson, The Cuneiform Inscriptions of Western Asia (London, 1861–1909)
RA Revue d'assyriologie et d'archéologie orientale
RLA Reallexikon der Assyriologie (Berlin and Leipzig, 1932–)
SAKI F. Thureau-Dangin, Die sumerischen und akkadischen Königsinschriften (= VAB 1)
Salonen Möbel A. Salonen, Die Möbel des alten Mesopotamien (= Annales Academiae Scientiarum Fennicae 127)
SBH G. A. Reisner, Sumerisch-babylonische Hymnen nach Thontafeln griechischer Zeit (Berlin, 1896)
Sm. tablets in the Smith Collection of the British Museum
von Soden GAG W. von Soden, Grundriß der akkadischen Grammatik (= AnOr 33, Rome, 1952)

STC L. W. King, The Seven Tablets of Creation (London, 1902)
Streck Asb. M. Streck, Assurbanipal (= VAB 7)
STT O. R. Gurney and J. J. Finkelstein, The Sultantepe Tablets vol. 1, O. R. Gurney and P. Hulin vol. 2 (London 1957, 1964)
Studies Landsberger Studies in Honor of Benno Landsberger (= AS 16)
Šurpu E. Reiner, Šurpu (= AfO Beiheft 11, Graz, 1958)
TCL Textes cunéiformes du Louvre
Thompson DAB R. C. Thompson, A Dictionary of Assyrian Botany (London, 1949)
Thompson DAC R. C. Thompson, A Dictionary of Assyrian Chemistry and Geology (Oxford. 1936)
TuM Texte und Materialien der Frau Professor Hilprecht Collection of Babylonian Antiquities im Eigentum der Universität Jena (Leipzig, 1932–37)
UE Ur Excavations (London, 1927–)
UET Ur Excavations, Texts (London, 1928–)
VAB Vorderasiatische Bibliothek
VAS Vorderasiatische Schriftdenkmäler
VAT tablets in the collections of the Staatliche Museen, Berlin
VIO Veröffentlichungen des Instituts für Orientforschung, Berlin
Weidner Tn. E. Weidner, Die Inschriften Tukulti-Ninurtas I (= AfO Beiheft 12, Graz, 1959)
Wiseman Treaties D. J. Wiseman, The Vassal Treaties of Esarhaddon (= Iraq 20 Part 1)
WO Die Welt des Orients
WVDOG Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft
ZA Zeitschrift für Assyriologie
ZDMG Zeitschrift der Deutschen Morgenländischen Gesellschaft

INTRODUCTION

Among the artifacts of early man are a number which attest to a great interest in sexual matters, but their interpretation is entirely speculative.[1] After the development of writing in Mesopotamia, we are on somewhat surer ground, although Early Dynastic literary texts (from about 2500 B.C.) can as yet rarely be interpreted with confidence.[2] From the Old Babylonian period (about 1900 to 1600 B.C.) there are a number of Sumerian literary texts in which seduction, love-making, etc., are described.[3] There is also a Sumerian love charm preserved from this period.[4]

Most of the texts dealing with love-making, however, are preserved in copies from about the seventh century B.C., and consist of incantations and rituals intended to cure certain sexual deficiencies in men.[5]

The interpretation of sexual phenomena in a civilization that is completely alien to our own and of which we cannot with confidence trace the survivals in contemporary societies is, of course, very difficult. The dangers of being too much influenced by our Judaeo-Christian heritage (and especially by the attitudes on sexual questions which have been prevalent in Western lands since the Reformation) are even more acute in dealing with sexual matters than in dealing with ancient law, economics, religion, etc., in which progress has long been hampered by the difficulty of applying any but our own traditional patterns of thought and our own acquired prejudices. A notable difficulty here is to know to what extent certain words were intended to have a sexual connotation. Several words, moreover, present particular problems for the translator, for in English we have little choice between technical terms (usually of Latin derivation) and the common English words now usually considered shocking when seen in print. It is certain, in any case, that the attitude of ancient Mesopotamians toward sexual acts had little in common with those generally held in modern Western civilization.[6]

[1] See especially Georges Bataille, L'érotisme, Paris, 1957, pp. 93ff., for a philosophically oriented discussion.

[2] Several lines of proverbs with parallels from later times have been pointed out by T. Jacobsen apud E. I. Gordon, Sumerian Proverbs p. 550. W. G. Lambert has identified and translated another proverb of this period in BASOR 169 (1963) 63f. For identification of other early literature, see R. D. Biggs, JCS 20 78–82, also Civil and Biggs, "Notes sur des textes sumériens archaïques," RA 60 1–16.

[3] See, e.g., S. N. Kramer, "Cuneiform Studies and the History of Literature: The Sumerian Sacred Marriage Texts," Proceedings of the American Philosophical Society 107 485–510.

[4] Edited by A. Falkenstein, "Sumerische religiöse Texte," ZA 56 113–129. An Old Assyrian love charm (from about the twentieth century B.C.), mentioned in Belleten 14 221 n. 2, has been published in part by Landsberger, JNES 14 17.

[5] Erich Ebeling, "Liebeszauber im alten Orient," Mitteilungen der Altorientalischen Gesellschaft 1/1 (1925).

[6] A good source for information on sexual practices is Tablet CIV of Šumma Alu (CT 39 44–46), the tablet giving omens derived from sexual activities of humans. No usable translation has been published. That of Boissier, Revue sémitique 1 (1893) 171f., is far out of date and incomplete ("quelques-uns [passages] se distinguent par un réalisme si repoussant que nous nous dispenserons de les traduire"). This tablet was omitted entirely by F. Nötscher in his edition of Šumma Alu (Orientalia 31, 39–42, 51–54). There is not the slightest evidence that any of the sexual acts described were considered immoral, though in certain cases, such as chronic pollution, a man was considered ritually unclean. Note also DIŠ NA GÌŠ-*šú* SAL *uš-ta-na-aṣ-bat* NU SIKIL "if a man has a woman keep taking hold of his penis (i.e., masturbating him?), he is ritually unclean" CT 39 45:28. The text has no mention of incestuous relationships.

We have in ancient Mesopotamia no graffiti, even in areas where there is stone, due, no doubt, to the difficulty of cuneiform writing (compared to Egyptian hieroglyphics and alphabetic scripts) which precluded all but professionally trained scribes from being able to read and write. Thus this characteristic vehicle of popular expression in matters of love and desire is lacking.

The texts with which we deal here are designated by the Sumerian term ŠÀ.ZI.GA,[7] translated into Akkadian as *nīš libbi*, literally, "rising of the heart." Ebeling was the first to identify this term as meaning "sexual potency," and this meaning has since been accepted by most Assyriologists.[8]

The earliest mention of ŠÀ.ZI.GA and *nīš libbi* is an Old Babylonian bilingual: ⌈la.la⌉ šà.zi.ga : *la-lu-*⌈*ú*⌉ *ni-iš li-bi-im* "desirability, potency" Sumer 13 71:1f. As can be seen from the rest of the text, it consists of pairs (and sometimes triplets) of synonyms and words for closely related concepts, such as "poverty" and "lack."

An important point is that only men are said to have ŠÀ.ZI.GA. The incantations are ostensibly recited by a woman, often addressing a man in the second person, to enable him to make love.[9] Women are never addressed in ŠÀ.ZI.GA incantations. This, in fact, helps to distinguish love incantations from ŠÀ.ZI.GA incantations.

While *libba našû* has the meaning "wish," "want," "take an interest in,"[10] *nīš libbi* has a different meaning in these texts and should not be construed simply as "sexual interest," "desire," or "libido." A man may want a woman but be incapable of having intercourse with her: SAL ŠÀ-*šú ḫa-šiḫ-ma* SAL IGI.DU$_8$-*ma* ŠÀ-*šú* NU ÍL-*šú* "(if a man) desires the 'woman of his heart' and looks at the woman, but his 'heart' does not rise for him" AMT 76,1:6 (the complaint is attributed to "Hand-of-Ghost"). See also KAR 26:9 and duplicate, AMT 96,7:11, and cf. Meissner, ZDMG 69 413f. See also n. 47 below. Furthermore, in a number of instances a man gets ŠÀ.ZI.GA only after his penis has been stimulated by rubbing it with oil:[11] *šá* NITA GÌŠ-*šú šá* SAL SAL.LA-*šá* EŠ.MEŠ-*ma* ŠÀ.ZI.GA "the man's penis, the woman's vagina you(?)[12] rub (with oil) and he will have ŠÀ.ZI.GA" LKA 101 rev.(!) 10f. (No. 2); NIT[A GÌŠ-*šú*] SAL SAL.LA-*šá* EŠ-*aš*-[*ma* ŠÀ.ZI.GA] "you(?) rub the man['s penis], the woman's vagina (with *pūru*-oil) and [he will have ŠÀ.ZI.GA]" LKA 98:16; note: [NIT]A [GÌ]Š-*šú* SAL SAL.LA-*šá* EŠ.MEŠ-*ma ir-ta-*[*na-ka-ab*] "the [ma]n rubs his [pe]nis, the woman her vagina (with *pūru*-oil), then he will be able to have inter[course]" KAR 236:16f. (No. 14), also *ina*

7 For convenience, two tablets of love incantations which were included by Ebeling in his edition have also been included here. They are given separately in an appendix so that they cannot be confused with ŠÀ.ZI.GA texts.

8 Kinnier Wilson errs (JSS 7 180) in translating ŠÀ.ZI.GA as "loss of libido," for the equation ZI.GA = *ṣītu* is irrelevant, as the ŠÀ.ZI.GA texts themselves show. The whole objective of the texts was *ana* ŠÀ.ZI.GA *rašê* "to get ŠÀ.ZI.GA." See p. 8 for the relevant passages. See now also the comments of Landsberger, WO 3 263.

9 There is no evidence that these texts were intended to stimulate homosexual love-making.

10 E.g., *a-na* KUR-*ád* ÁŠ ŠÀ-*šú la* ÍL "he has no interest in pursuing any activity" KAR 26:10 and *a-na da-ba-bi* ŠÀ-*šú* NU ÍL-*šú* "he does not feel like speaking" Iraq 22 224:28, probably also LKA 97 ii 13f. and dupl. (No. 21) p. 40 below. The passage ŠÀ.MEŠ-*šú na-šu-ú* NINDA *u* KAŠ *ú-tar-ra* Küchler Beitr. pl. 20 iv 44, cited CAD sub *akālu* p. 241a, hardly has this meaning, for ŠÀ.MEŠ is rather "entrails."

A still different meaning for ŠÀ.ZI.GA, in which ZI corresponds to *nasāhu*, is found in šà.zi.ga. gim in.bal.bal.e : *ki-ma* (var. *ki-i*) *šá lìb-ba-šú na-as-ḫu it-ta-nab-lak-kat* "he keeps going back and forth like someone deprived of his reason" CT 17 19:19f. Probably the same equivalence should be assumed in the omen apodosis *ina* ŠÀ.ZI.GA È(!) Bab. 7 pl. 18:20. Dr. Erle Leichty has called to my attention the tablet K.14783, a very small fragment with a few lines of a Sumerian incantation which has in line 4′ šà.zi. ga du$_8$.x [x x x (x)]. It does not appear to be a ŠÀ.ZI.GA incantation, and the meaning of šà. zi.ga in this case in unclear.

11 In most instances it was pulverized magnetic iron ore and pulverized iron mixed with *pūru*-oil; (*pūru*-oil seems to be a type or quality of oil used for anointing the body, but not for eating, probably stored in a *pūru*, "stone vessel"). It is probable that the pulverized materials mixed with oil were intended to provide additional friction which was more stimulating than oil alone would be and that the oil was not intended simply as a lubricant. The texts never mention using spittle for this purpose. There is no evidence in these texts that the penis was stimulated by oral contact.

12 Because of the ambiguity of logographic writings, it is uncertain whether the performer of the ritual or the patient himself rubs on the oil.

Ì SÚD GÌŠ-*šú* EŠ-*aš-ma* ŠÀ.[ZI.GA] "you crush (the products) in oil, rub his penis (with it), and he will have ŠÀ.[ZI.GA]" LKA 98:12, cf. ibid. 15ff., and passim in these texts.

ŠÀ.ZI.GA is not, then, simply the term for a man's interest in sexual relations or his wish for sexual intercourse, but for the ability to get and maintain an erection sufficient for sexual intercourse.[13]

Several different expressions are used to describe the loss of potency. Of these, *ṣabātu* is the most common: [*ni-iš*] ŠÀ-*šú ṣa-bit-ma ana* SAL GIN-*ka* LÁ "(if) his potency is 'seized' and he cannot have intercourse with a woman" Köcher BAM 112:18′ (= KAR 193); *ni-iš* ŠÀ-*ia*₅ *iṣ-ba-tú* "they (the sorcerers) have 'seized' my potency" KAR 80 r. 28, also STT 76:23 (= Læssøe Bit Rimki 39: 22), cf. Maqlu I 99, and passim in similar texts. Also used are *ekēmu*: [ÍL] *lìb-bi-ia te-ki-mi-ma* "you (witch) have taken away my [po]tency" KAR 226 i 9; *eṭēru*: *ni-ši lìb-bi i-ṭe*₄*-er* "(his) potency has been taken away" KUB 4 48 iii 27 (also to be restored in ibid. iv 9 and 11), cf. *ni-iš* ŠÀ-*šú e-ṭe-er* Köcher BAM 319:3, also *ni-iš lib-bi-šu li-e-ṭi-ir*(!) *li-ḫal-liq* NUMUN-*šu* "may he (Marduk) take away his potency, destroy his seed" Streck Asb. 302 iv 27; *qatû*: DIŠ LÚ ŠÀ.ZI.GA *ina* ITI. BÁR.ZAG TIL "if a man's potency comes to an end in the month of Nisannu" KUB 4 48 i 1.[14]

The texts, however, seldom tell what was thought to have caused loss of potency, though in some cases it is attributed to sorcery: DIŠ NA *ka-šip-ma mu-un-ga i-šu bir-ka-šú ga-a*[*n-na*] "if a man is bewitched and he has swelling and his knees are con[strict-ed(?)]" KAR 70:11; [DIŠ NA] *ka-šip-ma* UZU.MEŠ-*šú tab-ku lu ina* GIN-*šú lu ina* ⌈GUB⌉-[*zi-šú lu ina*] KI.NÁ-*šú lu e-nu-ma* KÀŠ(!).MEŠ-*š*[*ú*] *i-*[*šat-t*]*i-nu* [*ri-ḫ*]*u-su* GIN-*ak* GIM SAL *su-u'-su l*[*a e*]*-lil* [NA B]I *ri-ḫu-su* KI LÚ.ÚŠ *ina* KI *šu-*[*nu-lat*] "[if a man] is bewitched, his flesh sags(?), and his 'semen' discharges when he is walking, standing, lying down, or [urin]ating, he is ... like a woman, he is (ritually) impure; [that man]'s semen has been [put] in the ground with a corpse" STT 280 i 22–25. Specific details are given only in AMT 88,3:1f. and dupl. LKA 96 r. 10f.: [DIŠ NA] *lu-ú ina* ŠU.GI *x* [*l*]*u-ú ina* GIŠ.PA *lu-ú* ‹*ina*› *ḫi-miṭ* UD.DA *lu-ú ina ni-ḫi-is* GIŠ.GIGIR *ana* SAL *a-la-ka mu-uṭ-ṭú* "[if a man] because of old age(?), (being hit with) a stick, (having an attack of) fever, or (being struck by) a chariot goad(?),[15] is impotent toward a woman."

Loss of potency is also connected with gonorrhea.[16] (The discharge which is a characteristic of this disease was in Mesopotamia, as elsewhere in antiquity, thought to be semen.)

Whatever may have been considered the cause of impotence, it is probable that quite often the cause was simply the natural diminution of potency which affects all men sooner or later.

The pharmaceutical texts provide a certain number of indications for treating loss of potency: *šam-mu ina muḫ-ḫi-šú* MUŠ.DÍM.

[13] In order to avoid possible ambiguity, it should be stated clearly that the term "potency" in this book is understood to mean "capacity to function adequately in the sexual act."

[14] Mention must be made of *dūtu* which, at least in texts dealing with witchcraft, would seem to be a synonym of *nīš libbi*, for only men have it and it can also be "taken away" (*ekēmu* or *eṭēru*). There are no occurrences of *dūtu* in the ŠÀ.ZI.GA texts.

[15] See Thompson, AfO 11 340 n. 21 for a discussion of *niḫis narkabti*. Perhaps the word should be compared to Arabic *naḫasa*, "prick," "goad." Note in a description of symptoms: IM *ina* ŠÀ-*šú i-*⌈*li-ip-pu*⌉ *ni-ḫi-is* GIŠ.GIGIR NU ÍL Köcher BAM 49:5′, cf. ibid. 50:6f.

[16] Note in the description of gonorrhea: [DIŠ N]A GÌŠ-*šú ú-zaq-qa-su* UD-*ma* KÀŠ.MEŠ-*šú i-šá-ti-nu ri-ḫu-su* ŠUB-*a* [*ni-iš*] ŠÀ-*šú ṣa-bit-ma ana* SAL GIN-*ka* LÁ ÚŠ BABBAR *gi-na-a ina* GÌŠ-*šú* GIN-*ak* [NA B]I *mu-ṣa* GIG "[if a man]'s penis gives him sharp pains when he urinates, his 'semen' discharges, his [pot]ency is 'seized', and he cannot have intercourse with a woman, pus (literally 'white blood') constantly comes out of his penis, th[at man] is ill with gonorrhea (literally 'discharge')" Köcher BAM 112 i 17ff. (= KAR 197), dupl. AMT 58,6:2f. For diseases of the sexual organs, see especially Labat, "Geschlechtskrankheiten," RLA 3 221ff.

GURUN.NA *ra-ab-ṣu*: Ú.NÍG.PA EME.UR.KU MU-⌈*šú*⌉ *a-na* ŠÀ.ZI.GA SIG SÚD *ina* Ì ŠÉŠ-*šú* "a plant on which geckoes lie; it is called 'shepherd's staff' (or) 'dog's tongue'; it is good for potency; to be crushed and to be rubbed on him (the patient) with oil" Köcher Pflanzenkunde 2 v 40f.; Ú NUMUN Ú.IN.NU.UŠ : ŠÀ.ZI.GA PA MIN *ina* SÍG.GAN.ME.DA *ta-ṭa-me ina šu-pal* GIŠ.NÁ-*šú* GAR-*a*[*n*] "seed of *maštakal*-plant: a plant for potency; you twine a twig of ditto (= *maštakal*) in red wool, you put it beneath his bed" ibid. 1 v 22f.; [DIŠ NA *x x x* GI]G : ŠÀ.ZI.GA ibid. 22 i 37;[17] Ú.SU.DAR.KÚ : ŠÀ.ZI.GA : *ú-maṭ-ṭa*(text -*ra*), Ú *a-zal-la-a* : KI.MIN : SAG.PA.RIM (= *nissatu*) NU TUKU-*ši* "the SU.DAR.KÚ-plant: it reduces potency; *azallû*-plant ditto:[18] he will not have anxiety" Köcher BAM 1 iii 34f.

Several of the medications mentioned in the pharmaceutical texts as being appropriate for ŠÀ.ZI.GA do indeed occur in the rituals themselves.[19] A large number of seeds, roots, leaves, twigs, and unspecified parts of specific plants are prescribed, usually to be drunk in a potion. It is rare that such plants can be identified. However, a number of items prescribed in the rituals are derived from animals and birds (fish are not used), particularly in the rituals from Boghazköy and their later parallels. A few typical examples can be translated here:[20] "the penis of a male partridge(?),[21] the saliva [of a sexually excited bull you wrap up] in hair from [the tail] and wool from the [perineum of a sheep, you put] (it) at his waist, and he will recover" KUB 37 80:8ff.;[22] "you behead a male partridge(?), put its blood into water, you swallow its heart; you set the liquid out in the open overnight; at sunrise you give it to him to drink and he will have potency" KUB 4 48 i 12–16;[23] "if a man becomes impotent (literally 'if a man's potency ends') in the month of Nisannu, you catch a male partridge(?), pluck its wings, strangle it, flatten(?)[24] (it), scatter salt (on it); you dry (it), crush (it) together with seeds of the mountain-*dadānu*-plant; you give (it) to him to drink in beer; that man will regain potency" KUB 4 48 i 1–7; "you [drain] the blood of a partridge(?) (into the materia medica); he swallows the heart of the partridge(?); he drinks (the potion prepared with blood) with beer on an empty stomach; you make a (miniature) bow with the tendon of a ...[25] for its string, you 'load' it (with an arrow), you put it at the head of the man and woman who are lying down [and he will recover potency]" AMT 73,2:5–8.

In some cases the treatment continued for several days: *ina* GEŠTIN NAG-*šú* UD.3.KAM NAG.MEŠ-*ma ina* UD.4.KAM SILIM-*im* "you give him (the potion) to drink in wine, he should drink it for three days; on the fourth day he will be well" AMT 88,3:8. Thus, some of the treatments were merely intended to restore a level of general sexual potency, depending on substances whose aphrodisiac properties we may well doubt. On the other hand, when faced with impotence at the time of actual attempted intercourse, a more drastic—and probably quite practical—

17 We cannot, with Kinnier Wilson (JSS 7 180 n. 1), conclude, solely on the basis of this passage, that ŠÀ.ZI.GA is a "disease." The line may mean something like "if a man has such and such symptoms, the case concerns potency."

18 It is not certain whether KI.MIN refers only to ŠÀ.ZI.GA or includes also the rest of the line.

19 See the index for specific passages.

20 The transliteration of the cuneiform is given below; see the concordance.

21 The identification of the *iṣṣur ḫurri* is not certain. See CAD s.v., and now B. Landsberger, WO 3 262ff.

22 Restorations are based on KUB 4 48 i 17–22.

23 Note that, if the text is correct, the performer of the ritual eats the heart himself, but gives the blood to the patient. The duplicate, KUB 37 80:5′ff. ends simply "he will recover."

24 Normally *ruqququ* means "make thin."

25 The PÉŠ.ÙR.RA is a small rodent, though probably not a dormouse, as has been suggested, since there is no evidence that the dormouse ever lived in Mesopotamia. (The known mammals are discussed by Robert T. Hatt, The Mammals of Iraq [Miscellaneous Publications, Museum of Zoology, University of Michigan, No. 106] Ann Arbor, 1959.) Note that in Labat TDP 192:39 a SA PÉŠ.ÙR.RA is used to string various objects on. Cf. also Köcher BAM 230:19.

method, stimulation of the penis, described above, was employed, often accompanied by the recitation of an incantation which was probably considered erotic.

The stars were also considered to have an effect on potency and love-making. An astrological text of the Neo-Babylonian period, BRM 4 20 (edited by Ungnad, AfO 14 251–284), mentions love-making several times and is of particular interest because of the Akkadian and Sumerian love incantations addressed to the Pleiades (KAR 69:7–16 and r. 2–4).

Several lines are worth quoting here:

5 KI.ÁG.GÁ NITA *ana* SAL KI MUL.ZI.BA.NU
6 KI.ÁG.GÁ SAL *ana* NITA KI MUL.KUN.MEŠ
7 KI.ÁG.GÁ NITA *ana* NITA KI MUL.GÍR.[TAB]
8 SAL GIN.NA KI MUL.LÚ.ḪUN.GÁ[26]
45 ŠÀ.ZI.GA KI [MUL *x*]

5 "love of a man for a woman: region of Libra"
6 "love of a woman for a man: region of Pisces"
7 "love of a man for a man: region of Scorpio"
8 "to have intercourse with a woman: region of Aries"
45 "potency: region of [...]"

While a consideration of the rituals is essential to the understanding of the genre, our concern has been primarily with the incantations, for they are much less stereotyped. The individual incantations are, in fact, quite varied, though a number of better-preserved texts fall easily into several groups. Apparently limited to the ŠÀ.ZI.GA genre are the ones addressed to animals. It is noteworthy that animals figure in several other ŠÀ.ZI.GA incantations as well, mainly in the phrase "make love to me with the love-making of a ...."[27] Several involving wind and water (Nos. 14–17) seem, at least in their opening phrases, involved with fertility. Several seem to be Sumerian abracadabra.[28] Poetic structure is evident in a number of the incantations.[29]

The evidence now available shows that there was never a standard edition of the ŠÀ.ZI.GA incantations and rituals, as there was for Maqlû, Šurpu, Lamaštu, etc., organized into a series of numbered tablets.[30] On the other hand, there was a strong tradition linking specific incantations with specific rituals, as is shown by duplicates from Nineveh, Assur, and Sultantepe.[31] There was also a traditional collection of ŠÀ.ZI.GA rituals, purely therapeutic, but there was no firm tradition about their sequence.[32]

It is now accepted by many scholars that the traditional corpus of texts was fixed during the Kassite period,[33] about the fourteenth century B.C. This is particularly clear from texts from Boghazköy which have

[26] This line has a commentary: SAL GIN.NA // *sinniš-tú a-na a-la-ka* BRM 4 20:57.

[27] It will be recalled that the Kama Sutra, the classical Hindu love manual, also describes making love in the fashion of various animals and birds.

[28] It is possible that some of the abracadabra incantations go back to earlier Sumerian incantations written phonetically.

[29] For a discussion of poetry in Akkadian, see especially Landsberger, Islamica 2 371 and Held, JCS 15 2f. Some of these incantations exhibit the most common features of Akkadian poetry, namely lines consisting of two equally balanced parts, each part having two stresses, with a trochee usually ending the line. Couplets are common. Some attempt has been made in the transliteration to give the lines as they should be read rather than be bound by the line divisions of the cuneiform text.

[30] Note, however, [DIŠ NA *ana* SAL]-*šú* ŠÀ-*šú* ÍL-*šú-ma ana* SAL BAR-*ti* ŠÀ-*šú* N[U ÍL-*šú*] Sm. 818:6′ (No. 34), which is possibly a catchline.

[31] No. 11 (Assur, Nineveh, Sultantepe), No. 15 (Assur, Sultantepe), No. 21 (Assur, Nineveh), No. 13 (Assur and a Babylonian site). The ritual KAR 70:17–19 (from Assur) has duplicates from Nineveh and Sultantepe. Note however the divergence in the case of STT 280 ii 10–21 and duplicate (No. 25).

[32] However, in some cases several consecutive sections of ritual occur in the same sequence in duplicates. These parallels are pointed out below in the notes to the rituals.

[33] See A. Falkenstein, "Zur Chronologie der sumerischen Literatur," MDOG 85 1–13, and W. von Soden, "Das Problem der zeitlichen Einordnung akkadischer Literaturwerke," ibid. 14–26.

later parallels.[34] It is, in fact, very striking how little a number of the rituals in texts from Boghazköy differ from copies written nearly eight centuries later which have been found at Sultantepe and in Mesopotamia itself. Since the ŠÀ.ZI.GA rituals are attested in Boghazköy, they go back at least to Middle Babylonian times and probably to the late Old Babylonian period.[35] Some of the incantations may well have originated in the Old Babylonian period.[36] Aside from the Boghazköy copies, all the ŠÀ.ZI.GA texts now known date from the Neo-Assyrian and Neo-Babylonian periods. The Nineveh exemplars are from the library of Assurbanipal, dating in the seventh century B.C. The well-known Kiṣir-Nabû is named in the colophons of several of the Assur texts. While precise dates for him are not known, it is certain that the tablets belonging to him are not older than the second half of the reign of Assurbanipal.[37]

As to the use of the texts themselves, we know that the recitation of the incantations and the performance of the rituals of the ŠÀ.ZI.GA texts fell within the domain of the *āšipu*, the exorcist, as shown in a tablet listing the various series and types of texts for which the *āšipu* was responsible. This text, KAR 44, was edited by Zimmern, ZA 30 204–229. ŠÀ.ZI.GA is listed obv. 14 along with the well-known series Maqlû and Šurpu. ŠÀ.ZI.GA is also mentioned in a catalogue of texts, K.10883:3′ (unpublished copy of Geers), along with Lamaštu.

Most often the instructions in the rituals are probably addressed to the *āšipu*, but because the texts are normally written almost entirely in logograms, there is sometimes uncertainty and ambiguity. The type "you do such and such, that man will recover"[38] is certainly addressed to the performer of the ritual. A certain amount of ambiguity often remains, for it seems that the *āšipu* himself eats or drinks certain items while performing the ritual.[39] Occasionally the directions seem to be addressed to the patient.[40]

Some incantations are closely related to the rituals which accompany them. An example is the one which says "may my penis be a (taut) harp string so that it will not slip out of her." The accompanying ritual—and we have both the incantation and ritual from two different sites—prescribes the use of a harp string.[41] Note also the ritual accompanying an incantation concerned with

[34] The case of KUB 37 36 and 37 and the duplicate STC 2 75ff. is especially striking.

[35] The history of the transmission of the Boghazköy texts is yet to be studied in detail. Some of the texts may have been written in Babylonia in the Middle Babylonian period and imported (see Köcher, KUB 37 p. i n. 2). Perhaps even most of the Boghazköy Akkadian and Sumerian texts go back to such imports, though tablets with particularly corrupt texts, such as KUB 4 48, were probably copied at Boghazköy. It must be emphasized that in many categories the Boghazköy texts are firmly within the tradition best known to us from Assurbanipal's library, but of which older examples have not been found in Mesopotamia. They reflect, then, a Babylonian scribal school actively engaged in literary productions which, among other things, employed a number of innovations in the syllabary, e.g., DIŠ for *ana* and AŠ for *ina* (both occur in KUB 37 187 and often in this volume). (For other characteristics of the Boghazköy syllabary, see Labat, Syria 39 16.) While early literary texts from Babylon itself are not available, one may suggest that it was such a center which provided the link between texts from Boghazköy and those of the Neo-Assyrian period.

[36] See especially the commentary to No. 14.

[37] See AfO 12 245f. and AfO 14 254.

[38] E.g., KUB 37 80:11′ff.; most often the ritual ends simply "he will recover potency": KUB 4 48 i 1–7, 8–11, 12–16, 17–22; KAR 70 r. 9 (No. 13); LKA 98:12; STT 280 iv 31 (No. 33), and passim.

[39] E.g., ŠÀ-*šú ta-a-al-lu-ut-ma* "you swallow its heart" KUB 4 48 i 14 and dupl. KUB 37 80:6′ (similar passages in KAR 70:24 and AMT 73,2:6 have "he swallows"). Perhaps, however, we should consider the Boghazköy texts corrupt here, as they certainly are in several other passages.

[40] [L]I.DUR-*ka* [*u*] GIŠ-*ka* 3-*šú* TAG.TAG-*at* "you stroke(?) your navel [and] your penis three times" LKA 97 ii 8. The following line, if correctly interpreted, has "your hand." See also ⌈LI⌉.DÚR-*ka* GIŠ-*ka* Köcher BAM 272:13′ cited below, p. 54.

[41] No. 15.

tying animals to a bed,[42] as well as one concerned with a bow.[43] More often, however, the ritual falls within the category of therapeutic rituals, prescribing the administration of various medications, usually with water, beer or wine as a carrier, the preparation of salves, poultices, phylacteries, etc., and, what is more important, of various substances suspended in oil with which the sexual parts are to be rubbed. Apparently the navel also played a role in sexual stimulation, for several rituals require that it be rubbed with oil.[44]

In most cases, however, the rituals are not connected with an incantation. The initial entry in a series of such rituals usually has something like "if a man's potency is 'seized' and he is not able to have sexual intercourse, to cure him you do the following." A few typical examples are: DIŠ NA *ni-iš* ŠÀ-*šú e-ṭir-*⌈*ma*⌉ *ni-iš lìb-bi* NU TUKU-*ši* "if a man's potency is taken away and he has no potency" KAR 70 i 22, ending NAG-*ma* ŠÀ.ZI.GA "he shall drink (the potion) and he will have potency" ibid. 27; [DIŠ NA ÍL] ŠÀ-⟨*šú*⟩ KA[R *lu*] *ana* SAL(!)-*šú lu* ⟨*ana*⟩ SAL BAR-*ti* ŠÀ-*šú* NU ⌈ÍL⌉ "if a man's potency is taken away and his 'heart' rises neither to his own woman[45] nor to another woman" STT 280 ii 62 (No. 11); [DIŠ LÚ ŠÀ-*šú* NU Í]L-*ma* ŠU ^{d}EŠDAR *a-na* [TI-*šú*] "[if a man's 'heart' does not rise], it is 'Hand-of-Ištar', to [cure him (you do the following)]" KUB 37 82:4; DIŠ LÚ ŠÀ.ZI.GA *ina* ITI.BÁR.ZAG TIL "if a man's potency comes to an end in the month of Nisannu" KUB 4 48 i 1f., ending LÚ BI ŠÀ.ZI.GA TUKU-*ši* "that man will get potency" ibid. 7; DIŠ LÚ *ni-š*[*i lìb-bi e-ṭe*$_4$*-er*] "if a man's pote[ncy is taken away]" ibid. iv 16, also ibid. 11.

Other texts provide the prescriptions to use when a man has been bewitched.[46]

Another type, not attested at Boghazköy, tells what to do if a man makes an attempt but is unable to have sexual relations with a woman: DIŠ NA *ana* SAL-*šú iṭ-ḫi-ma* [(*x x x x*)] *a-na* SAL-*šú* ŠÀ-*šú* NU ÍL [*x x x* (*x*)] "if a man approaches his woman (for sexual purposes) but his 'heart' does not rise for his woman" AMT 65,7:2f. (end not preserved); DIŠ NA *ana* SAL-*šú* GIN-*ma a x* [*x x x* (*x*)] *ana* SAL BAR-*ti* GIN-*ma a x* [*x x x* (*x*)] "if a man 'goes to' his woman and [his 'heart' does not rise for his woman], (if) he 'goes to' some other woman but [his 'heart' does not rise for the other woman either]" AMT 66,1:1f. (translation freely restored); virtually the same phrases have been restored in STT 280 i 1; cf. also STT 280 ii 62 cited above.

Other texts say simply "if a man is unable to 'go to' a woman": DIŠ NA *ana* SAL *a-la-k*[*a*] *m*[*u*(!)*-uṭ-ṭu*] LKA 96:1.[47]

Another type is: [DIŠ NA] *ri-ḫu-us-su la i*[*l-lak*] *ana* SAL-*šú* ŠÀ-*šú* NU Í[L-*šú*] "[if a man] has no semen (literally 'his semen does not flow') and his 'heart' does not rise to his woman" LKA 96 r. 2, ending NAG-*ma i-šal-lim* "he drinks (the potion) and recovers" ibid. 4, cf. also ibid. 5, 7, and 9.

Other "if" clauses do not fit easily into the above categories: DIŠ NA *ina ṭe-em ra-ma-ni-šu it x* [*x x*] "if a man in his own opinion ..."[48] LKA 102:18, ending *an-nam* DÙ.DÙ-*uš-ma* TI-*uṭ* "you keep doing this and he will recover" ibid. r. 5; [DIŠ NA *ina* KI.NÁ-*šú* LUḪ.

[42] No. 11 (ritual), followed by the incantation No. 12.

[43] No. 18.

[44] (Both man and woman) LKA 102:15 and 17 (No. 6), cf. the passage ZI NITA *u* SAL TAG-*ma* UR.BI *i-nu-uḫ-ḫu* LKA 97 ii 17 (No. 21), also (man only) LKA 97 ii 8 and Köcher BAM 272: 13′.

[45] It may well be that "wife" is meant, but these texts always use SAL "woman" and never DAM "wife" in these phrases. Note that Šumma Alu Tablet CIV (CT 39 44–46) uses both SAL "a woman" and DAM-*šú* "his wife."

[46] Cited above p. 3.

[47] Cf., among other symptoms of being affected by witchcraft: *u a-na* SAL *a-la-kam la i-li-ʾi* "and he cannot 'go to' a woman" Köcher BAM 140:8′, *ana* SAL GIN-*ka m*[*u-uṭ-ṭu*] *ana* SAL ŠÀ-*šú* NU ÍL-*šú* "he is [not able] to 'go to' a woman (and) his 'heart' does not rise to a woman" K.6053:9f. (copy of Geers), and passim in texts dealing with witchcraft. For the interpretation of *muṭṭû*, see the comment on No. 9:9 below.

[48] Perhaps this phrase refers to a particular abnormal psychological state induced by sorcery (see especially lines 22f.).

LUḪ]-*ut* ŠÀ-*šú* GUR(!)-*šú ina* [KI.NÁ-*šú ri-ḫu-su* GIN-*ak* NA] BI *ki-mil-ti* ᵈAMAR.UTU [*ù* ᵈ*Iš-tar*] [UGU-*šú*] [GÁL-*ši*] "[if a man while lying down has a 'seminal emiss]ion',[49] 'his heart returns,'[50] when [he lies down his 'semen' seeps out], the wrath of Marduk [and Ištar is] on that [man]" STT 280 ii 1–3.

Some texts do not specify the complaint, but simply say "to get potency (do the following):" [*ana* Í]L ŠÀ TUKU-*e* K.9036:5′, cf. [*ana* ŠÀ].ZI.GA TUKU-*e* ibid. 6′, also LKA 99d ii 6, 8, and 11, see also the catalogue of ŠÀ.ZI.GA texts, LKA 94 i 22, and *ana* ŠÀ.ÍL TUKU-*e* UD 2 UD 2 ibid. 4 ii 21. See also *ana* NA ŠÀ.ZI.GA TUKU-[*e*] ibid. 23 and DIŠ NA ÍL *lìb-b*[*i* N]U [TUKU] ibid. 24, also *ana ni-iš* ŠÀ-*šú* [TUKU-*e*] KUB 4 48 iv 16. Perhaps related are such lines as *ana* NITA *u* SAL *šup-šu-ri-im-ma* "to give satisfaction(?) to a man and woman" LKA 102 r. 17, ending NAG-*ma* ŠÀ-*šú-nu ip-*[*pa-aš-ša-ru*] "(you give them potions) to drink, then their 'hearts' can [be relieved]" ibid. 21, cf. [*a-na*] ŠÀ NITA *ù* SAL *šu-up-šu-ri* AMT 62,3:11, ending [NI]TA *ù* SAL NAG-*šu-nu-ti-ma* [*x x x* (*x*)] ibid. 15.

Other sections of the texts give no diagnosis, simply the instructions, sometimes followed by the prognosis. This tradition is attested from Boghazköy on: [*e-n*]*u-ma* MUŠEN *ḫur-ri ir-ta-na-kab* [*x x x* (*x*)] "when a partridge(?) is copulating, [you catch it(?)] KUB 4 48 left edge 1, ending *bá-lu₄ pa-tan* NAG-*šú-ma* L[Ú BI ŠÀ-*šú i*]-*na-aš-ši* "you have him drink (the potion) on an empty stomach, and then [that man's 'heart' will] rise" ibid. 7.

It is apparent, particularly because of the duplicates to the ritual sections of STT 280, that the same rituals could, at least in some circumstances, be used in different text groups. All these rituals, whether or not they may have originally been intended as ŠÀ.ZI.GA rituals, have been included here. A full investigation of this problem must await Köcher's completion of the publication of the medical texts.

[49] It is possible that the discharge accompanying gonorrhea is meant.

[50] Possibly meaning "his penis returns to its normal state."

THE TECHNICAL VOCABULARY

agāgu/*magāgu*

The supposed occurrences of *agāgu* with the meaning "to be sexually excited" in ŠÀ.ZI.GA texts have recently been rejected by the editors of CAD A/1 p. 140. Nevertheless, doubts remain. The phonetic writing *li-e-gu-ug* in LKA 102 r. 11 (No. 23) was emended to *li-im-gu-ug* and derived from *magāgu*, translated as "become stiff"[51] on the basis of *lim-gu-ug* ANŠE in KAR 70 r. 11 (see No. 14:3 below). A similar occurrence is *šu-ú lim-gu-ug* GIM AN[ŠE] STT 280 iii 27.[52] Cf. also *i-tam-gu-ug* GIM ANŠE-*ma* KAR 69 r. 6 (love charm, not ŠÀ.ZI.GA).

The passages UG.GA UG.GA *ti-ba* [*ti-ba*] UG.GA GIM *a-a-lì ti-ba* GI[M *ri-mi*] LKA 102:1f. (No. 6)[53] and [DÀRA].MAŠ KI.MIN GU₄.AM KI.MIN [UG.G]Á(!) DÀRA(!).MAŠ ZI(!)-*a*(!) GU₄.AM LKA 99c:2f. (No. 7) should be compared carefully and compared also to *ri-mi* [Z]I.[GA] LU.LIM ZI.GA LKA 94 ii 14. The close parallels among these lines make the restoration UG in LKA 99c:3 virtually certain. Since UG.GÁ cannot be read phonetically as Akkadian (i.e., *ug-gá*), it is clear that we have logograms. In view of the equivalence UG = *aggu* (see CAD s.v. for references), an imperative of *agāgu* seems certain here, despite the variation UG and UG̃.

[51] Following a translation adopted sub *ilqu*. The restoration there of GIŠ is open to doubt. The translation "stiff," particularly because of a common idiom in English, seems apt for a penis (though not necessarily as a symptom of disease) but is inappropriate in other passages such as Labat TDP 178:10 where a translation such as "be swollen" is more likely. When said of earth, *magāgu* probably means "pack solid" and when said of parts of the body probably means "be swollen," "be tumid," "be tumescent," and is thus a synonym of *tebû* "get an erection." See also Ebeling Wagenpferde 25 r. 13, where [*a*]*p-pa-tu-šu-nu ma-ag-ga* apparently means "their reins are taut."

[52] The interest in the large penis of the ass is obvious in several of these texts. For another example of concern for the size of a penis, see KAR 236:11 (No. 14).

[53] These same lines can be restored with confidence in BM 46911 (No. 8).

The derivation of *li-e-gu-ug* remains uncertain.

alāku

alāku, in the expression *ana sinništi alāku*, is well known. Examples are cited in CAD A/1 p. 321b. There are many more examples in the ŠÀ.ZI.GA texts. The only additional passage which should be cited is from an astrological text which gives the signs of the zodiac considered propitious for specific purposes: SAL GIN.NA KI MUL.LÚ.ḪUN.GÁ "to have intercourse with a woman: region of Aries" BRM 4 20:8, with commentary SAL GIN.NA // *sin-niš-tú a-na a-la-ka* ibid. 57.[54]

garāšu

For *garāšu*, "copulate," "have sexual relations," see CAD s.v.; cf. also s.v. *guruš-garaš*. An additional occurrence of the verb is in an omen text: SAL.MEŠ *i-gar-ru-šá* "woman will have sexual relations" Boissier DA 104:19 (= Nötscher Or. 51–54 68ff.). Several new attestations of *garāšu* occur in these texts. Imperatives are found in LKA 97 ii 18 (No. 19), LKA 94 i 20, ibid. ii 26, and K.9415 r. 7′ (No. 20). In LKA 97 ii 10 (No. 21) the derived noun, *guršu*, occurs in the phrase *ḫal-pa-ak gur-u*[*š*] "I am enveloped with copulation."

tebû

tebû (often written logographically ZI or ZI.GA) normally means "rise up," and, especially in medical and omen texts, "throb," "pulsate," and is often used of the pulse.[55] It also occurs in the ŠÀ.ZI.GA texts with an extended meaning. Most frequently it occurs in the phrase "such and such an animal which is *tebû* for mating": NAM.ḪABRUD.DA NITÁ *ša a-na* U_5 ZI.GA KUB 4 48 i 8; *zap-pi* ŠAḪ *šá ana* U_5 ZI-*u* K.9451+:3 (and dupls. STT 280 i 19f. and KAR 70:18); *pu-ḫa-li ana* U_5 ZI-*ú* LKA 94 i 3; *a-kan-nu šá a-na* U_5-*bi ti-bu-u* LKA 95 r. 12 (No. 1). Other occurrences simply characterize an animal as *tebî*: *ru-pu-uš-ti* GUD ZI.GA *ru-pu-uš-ti* UDU ZI.GA KUB 4 48 i 18f.; *ḫa*(!)-A᾽-*ḫu* GUD ZI.GA ibid. iii 2; ÚŠ MÁŠ.NITÁ ZI.GA ibid. lower edge 1; cf. [SÍ]G(?) MÁŠ.[NITÁ] ZI-*i* LKA 97 ii 23 (No. 19); [UD]U.NITÁ ZI-*i* LKA 97 ii 24; UZU *nap-šá-at* UDU.NITÁ *te-bi-i* AMT 62,3:19; [K]UN *pu-ḫa-l*[*i* ZI]-*i* STT 280 iv 21 (No. 5).

Imperatives of *tebû* occur in several of the ŠÀ.ZI.GA incantations: *ri-mi* [Z]I.[GA] LU.LIM ZI.GA LKA 94 ii 14; UG.GA UG.GA *ti-ba* [*ti-ba*] UG.GA GIM *a-a-lì ti-ba* GI[M *ri-mi*] LKA 102: 1f. (No. 6); [DÀRA].MAŠ KI.MIN GU_4.AM KI.MIN [UG.G]Á(!) DÀRA(!).MAŠ ZI(!)-*a*(!) GU_4.AM LKA 99c:2f. (No. 7); *ti-ba-a e ta-šu-uš* LKA 97 ii 19 (No. 19); *ti-bi ti-bi* ⌜GU_4.UD⌝ [GU_4.UD] 81–7–27,73 r. 4′ (No. 35).

It is very likely that in these texts *tebû* has the specific meaning "get an erection." It is possible, too, that *birku*, *minâtu*, *mešrētu*, and *kulūlu* in KAR 70:49f. and duplicate (No. 13) are used as words for the penis; note especially *mi-na-ti-šú* [Š]ÉŠ-*ma* ŠÀ.ZI.GA "he(?) rubs his *minâtu* (with *pūru*-oil) and then he will have potency" KAR 70 r. 9 (No. 13) (similar passages normally have GÌŠ-*šú* ŠÉŠ-*ma* ŠÀ.ZI.GA). Cf. also DIŠ NA *ana* KÀŠ (dupl. UŠ).MEŠ-*šú ma-gal* ZI.ZI-*bi* "if a man before(?) he urinates keeps having a violent erection" Köcher BAM 116 r. 8′, dupl. Köcher BAM 164:20 (cf. DIŠ NA *ana* KÀŠ-*šú* ... AMT 59,1:18). See also *a-na lìb-bi* NITA ZI-*bi a nu x* [*x x x* (*x*)] "to make a man's 'heart' rise (and) ... [....]." AMT 62,3:18.

tebûtu

It appears on the basis of several new texts that *tebûtu* is the Akkadian word for "erection," though a more general meaning "sexual excitement" is not excluded: *ana* NITA ZI-*tú šur-ši-i* MUŠ.DÍM.GURUN.[NA] *rit-ku-ba-ti ina* ⌜IGI⌝ [*x x x* (*x*)] *ina* SAG.DU-*šú* GAR-*m*[*a* ŠÀ.ZI.GA] "to bring about an erection for a man [you ...] copulating geckoes in front of [...], put at his head, and [he will have potency]" K.2499 r. 7ff. This section is followed by one, unfortunately broken, beginning *ana* SAL ⌈ZI-*tú*⌉ [*šur-ši-i*] ibid. 10. It

[54] This text has been treated by Ungnad, AfO 14 251–284. It has been cited more fully above, p. 5.

[55] See Furlani, ArOr 17/1 255–269, also F. R. Kraus, MVAG 40 43f., and Oppenheim, Or. NS 31 27–33.

may refer to the swelling of the clitoris. Note also [*t*]*i*-⟨*bu*⟩-*ut* ŠÀ-*ka ul i-na-ḫa u ši-i ḫi-pí* "the 'rising' of your 'heart' will not get tired and she broken" STT 280 ii 61 (No. 31). Perhaps the first word should be read ⌈ZI⌉(!)-*ut*.

The whole question of sexual life in ancient Mesopotamia, of which only a small facet has concerned us here, is very difficult and fraught with many uncertainties.[56] It would be important, however, if it were possible to show a relationship of any kind between the ŠÀ.ZI.GA texts and the plaques and models known in Mesopotamia, particularly from the second millennium B.C. onward. Clearly, the clay models of female sexual parts and the stone models of erect penises (which have a hole bored in them, perhaps indicating that they were to be worn as amulets) have a connection with Ištar, for a number of them have been found in her temple in Assur.[57] Representations of couples having intercourse are numerous, though only a few have been published.[58] A number of terra cotta model beds showing a couple having intercourse, or about to have intercourse, are known.[59] Those found in scientific excavations seem all to come from the Old Babylonian period.[60]

Other representations show the couple standing, the woman bent over drinking from a vessel through a tube, while the man makes his entry from behind.[61]

It is possible that such figurines and models were meant when the rituals say "you make a figurine," but evidence is lacking.

A Hittite potency text has survived giving both the ritual and the incantation,[62] but it does not seem directly related to texts from Mesopotamia. It is, for the moment, uncertain to what extent potency incantations and rituals of this kind survived into later periods. Love incantations are also known in the Islamic period,[63] but whether they are related to Akkadian texts is not clear, though in the case of some Arabic omens, a close relationship to texts of the same genre in Akkadian can be demonstrated.[64]

[56] For general statements, some of which have to be modified or stated with less certainty, see Ebeling, MAOG 1/1 3–8. See also W. G. Lambert, "Morals in Ancient Mesopotamia," JEOL 15 184–96, and now Ebeling, "Geschlechtsmoral," RLA 3 223f.

[57] See W. Andrae, Die jüngern Ischtar-tempel in Assur, WVDOG 58 pl. 36. Note also a clay phallus UE 9 pl. 31.

[58] Andrae, op. cit., pls. 45 and 46. Some scholars have, out of a sense of delicacy, omitted such artifacts from their publications, and they are rarely to be seen in museum displays. A full study of the whole genre is being prepared by a young Iraqi scholar.

[59] A photograph of such a bed and couple is published in TuM 4 23 fig. 13. See also Salonen Möbel plates 18f. and Genouillac Kich 2 pl. 7 Nos. 2 and 9.

[60] Professor Richard C. Haines of the Oriental Institute, University of Chicago, has kindly discussed the question with me, and has shown me photographs of similar objects from Nippur.

[61] The most convenient illustration is Saggs, The Greatness That Was Babylon, figure 51c. See WVDOG 51 p. 63 and pl. 84i, also WVDOG 39 p. 114 and fig. 92, and a similar representation from Abu Hatab, Heinrich, Fara pl. 74f. In some cases both persons are men. See Charlotte Ziegler, Die Terrakotten von Warka, Berlin, 1962, fig. 168 and the description, p. 55.

[62] See the translation in ANET^2 349f.

[63] See J.A. Bellamy, "The *Kitāb Ar-rumūz* of Ibn Abī Sarḥ," JAOS 81 224–246, especially 241ff., for love incantations and references to the use of stones in love magic. See now also R. Kriss and H. Kriss-Heinrich, Volksglaube im Bereich des Islam, Band 2 Amulette, Zauberformeln and Beschwörungen, Wiesbaden, 1962, especially pp. 44 and 128. This work, unfortunately, does not cover Iraq. See, too, Enno Littmann, "Arabischer Liebeszauber aus Aegypten," Mélanges Louis Massignon, Damascus, 1957 vol. 3 pp. 81–89.

[64] See T. Fahd, "Les présages par le corbeau: Etude d'un texte attribué à Ǧāḥiẓ," Arabica 8 30–58.

CATALOGUE OF ŠÀ.ZI.GA INCIPITS

Tablets inscribed with catalogues of texts of a particular genre of literature are well known, though they are not numerous. The earliest ones known to us are those listing Sumerian literary compositions and date from Ur III (see Hallo, JAOS 83 167–176). Several types of catalogues of texts are known in Akkadian. KAR 158, a catalogue of love lyrics, lists titles of the compositions and then sums up each section as consisting of a certain number of texts which belong to a particular category. Usually, however, the first lines are quoted in catalogues, for ancient works were usually designated by their first lines just as encyclicals and occasionally hymns are yet. Among other catalogues of this type one may cite VAT 13723, on which occur the first lines of each tablet in the canonical edition of Maqlû (see Meier, Maqlu p. 2), LKA 91, which lists a number of incantations belonging to Šurpu, and a fragment (published by Pinches in Haupt Anniversary Volume pp. 216f. quoted by Reiner, Šurpu p. 59) giving the first lines of the incantations of Tablet VIII of Šurpu. Cf. also Langdon BL No. 115 and perhaps also No. 113.

A feature of this catalogue of ŠÀ.ZI.GA incantations is that it is divided into two sections by a double ruling. It seems that none of the lines quoted in the first section is also quoted in the second, although it is possible that i 22 indicates the same text as ii 23. There is nothing in either section to suggest that the two parts were distinguished on the basis of content. It is probable that the first section is made up of titles known to an earlier compiler to which a later compiler added titles of additional texts known to him. This is certainly true in the case of KAR 44, where a section after the double ruling merely gives additional names of texts whose rituals were the responsibility of the exorcist.

Another feature of this catalogue is the occurrence of a marginal notation by the scribe, a small NU. It is possible that the scribe meant that even though he knew these were also appropriate texts, he did not have copies of them. For a similar case in the colophon of a catalogue of religious texts, see DUB.SAG.MEŠ ÉŠ.GÀR NAM.GALA IGI.LÁ.MEŠ *šá ina* ŠU^{II} *šu-ṣu-u* [*ma*]-*ʾ-du-tu*$_4$ *ul am-ru ina lìb-bi la ru-ud-du-u* "tablet of first lines of the series for the *kalû*-priesthood; collated; of those which are available, there are many which have not been seen; they have not been included" 4R 53 iv 30f. (For other examples of *ša ina* (or *ana*) *qāti šūṣû* in colophons, see Reiner, Or. NS 30 10 n. 1.) Cf. also [DÙ].DÙ.BI NU SAR "its ritual has not been written down" AMT 28, 1 iv 11, and DÙ.DÙ.BI-*šú la šaṭ-ru* "its DÙ.DÙ.BI has not been written down" Köcher BAM 102:3.

The ŠÀ.ZI.GA catalogue, when complete, consisted of about seventy-two lines. Some of these, however, are not incantations, but first lines of rituals. Three others are names of minerals, leaving about fifty-six which listed incantation incipits. Of the more than thirty-five ŠÀ.ZI.GA incantations now known, either in whole or in part, only thirteen can with reasonable certainty be identified with the known incipits. Further duplicates will, no doubt, show that some of the presently incomplete texts likewise are in the list. The catalogue was perhaps not a complete list including all ŠÀ.ZI.GA incantations, although it may well be that all those which we know from Assur were listed.

Text: LKA 94

obverse

column i

1	ÉN *i x* [*x x*] *mi-ni-i*	Incantation. ... [...] ...
2	ÉN *ak-k*[*an-n*]*i* MIN *ri-mi* MIN	Incantation. Wild ass! Wild ass! Wild bull! Wild bull!
3	ÉN *pu-ḫa-li ana* U$_5$ ZI-*ú*	Incantation. Ram who has an erection for mating!
4	ÉN GIN IM *li-nu-*⟨*uš*⟩ KIRI$_6$	Incantation. Let the wind blow! Let the grove quake!
5	ÉN *am-mi-ni sek-re-ta* GIM ÍD	Incantation. Why are you blocked up like a canal?
6	ÉN *ad-di* GIŠ.NÁ *at-ta-*[*di* GIŠ.G]U.⌈ZA-*a*⌉	Incantation. I have set up a bed! I have now set up a [cha]ir!
7	ÉN TÚG *tu-ḫa-am-ma um-di-ṣu-u*	Incantation. You ... the garment, but I spread (it) open!
8	ÉN *am-mi-ni ar-ma-a* IGI^{II}-*ka*	Incantation. Why are your eyes covered?
9	ÉN [*a*]*p-šur si-ra ap-ta-šar*	Incantation. I absolved a fold(?)! I have absolved
10	ÉN *ir-ku-sa-ma ip-ta-ṭar*	Incantation. They (fem. pl.) bound but it was released!
11	ÉN *ir-ku-sa-nim-ma ip-ta-ṭar*	Incantation. They (fem. pl.) bound for me but it was released!
12	ÉN *lab-šá-ku na-ka* ⟨⟨*ku*⟩⟩ *ḫal-pa-ku*	Incantation. I am clothed with copulation! I am enveloped
13	ÉN ^{d}BE ^{d}NIN.MAḪ nam.lú.u$_x$(GIŠGAL).lu	Incantation. Enlil and Bēlet-ilī mankind
14	ÉN dím.dím an.na	Incantation. Creations(?) of heaven
15	ÉN *ak*(!)*-ka-ni ṭa-ar-da*	Incantation. Hunted wild ass!
16	⌈ÉN⌉ *a-a-lì a-a-lì* ANŠE.KUR.RA	Incantation. Stag! Stag! Horse!
17	[ÉN] ⌈*ak-ka*⌉*-ni šá* KUR-*i* ⌈*man-nu*⌉ *is-kir-ka*	[Incantation.] Wild ass of the mountain, who has blocked you up?
18	[ÉN *x x*] GIŠ.GIŠIMMAR MIN	[Incantation. ...] Palm tree! Palm tree!
19	[ÉN] SU.ZI MIN ŠÀ.ZI.GA MIN	[Incantation.] Bright sheen! Bright sheen! Potency! Potency!
20	[ÉN] *gu-ru-u*[*š* MIN] GIŠ.NIM MIN	[Incantation.] Copulate! Copulate! Thorn plant(?)! Thorn plant(?)!
21	[ÉN(?)] *e-nu-ma* [U]R.KU *ana* SAL.UR KU	[Incantation.(?)] When a [d]og sits(?) by a bitch
22	[*ana* ŠÀ].ZI.GA [T]UKU-*e* 3 UD 2	[To] restore [po]tency, three ... two
23	[N]A$_4$ *aš-pu-u*	Jasper
24	[N]A$_4$.KA.GI.⟨NA⟩.DIB.BA	Magnetic iron ore
25	[N]A$_4$.ZA.GÌN	Lapis lazuli
26	[ÉN] SU.ZI MIN	[Incantation.] Bright sheen! Bright sheen!
27	[ÉN] ki.in.da.rab MIN	[Incantation.] ...
28	[ÉN] ÍD [ŠÀ].ZI.GA GIN.A	[Incantation.] Flow, river of potency!
29	[ÉN ^{d}*Iš-tar*] *be-el-tu*	[Incantation. Ištar] the goddess
30	[ÉN šà.zi.(?)g]a te.en.te	[Incantation.] Extinguish [potency(?)]
	(one or two lines missing)	

column ii

1	ÉN *x* [*x x x* (*x*)]	1	Incantation. ... [...]
2	ÉN [*x x x* (*x*)]	2	Incantation. [...]
3	ÉN [*x x x* (*x*)]	3	Incantation. [...]
4	ÉN [*x x x* (*x*)]	4	Incantation. [...]
5	NU É[N *x x x* (*x*)]	5	Lacking Inca[ntation. ...]
6	NU ÉN *x* [*x x x* (*x*)]	6	Lacking Incantation. ... [...]
7	ÉN *e-la-m*[*a-tu*(?) *x x x* (*x*)]	7	Incantation. Oh Elam[ite (women)(?)! ...]
8	ÉN ^{d}*Iš-tar šá x* [*x x x* (*x*)]	8	Incantation. Ištar who ... [...]
9	NU DIŠ NA *ina* KI.DÚR-*šú it-*[*ta-na-ru-uṭ*(?)]	9	Lacking If a man [keeps shaking (?)] on his seat(?)
10	NU DIŠ NA *ina* KA.KA-*šú* [*x x x*]	10	Lacking If a man when he speaks [...]
11	NU DIŠ NA ŠÀ-*šú i-ḫa-šá-*[*aš*(?)-*m*]*a*(?) UR$_4$	11	Lacking If a man's heart ... and trembles(?)
12	NU DIŠ NA UGU-*šú* NIGIN-[*d*]*a* IGI.MEŠ-*šú* NIGIN	12	Lacking If a man's scalp jerks (and) his face jerks

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13	ÉN *lil-lik* I[M KU]R.MEŠ *li-nu-šú*	13	Incantation. Let the wi[nd] blow! Let the [moun]tains quake!
14	ÉN *ri-mi* [Z]I.[GA] LU.LIM ZI.GA	14	Incantation. Wild bull, [get an erection]! Stag, get an erection!
15	ÉN ŠÀ.ZI.[G]A MIN KI.⌈NÁ⌉ MIN	15	Incantation. Potency! Potency! Bed! Bed!
16	ÉN SAG *x* [*x*] *x* GÚ-*ia*	16	Incantation. Head ... [...] ... my neck
17	ÉN *mu*[*š-l*]*a-li* KÙ.BABBAR MIN KÙ.GI	17	Incantation.. Ga[t]e of silver! Gate of gold!
18	ÉN *man-nu šá* GIM KASKAL TAR A.RÁ GIM	18	Incantation. Whoever has blocked (my) way like a road, like
19	ÉN *ma-rat* ^{d}*Nin-gír-su*	19	Incantation. A daughter of Ningirsu
20	ÉN *x* [*x*] *x ti-il-pan*	20	Incantation. ... [...] ... throwstick(?)
21	*ana* ŠA.ÍL TUKU-*e* UD 2 UD 2	21	To get potency ... two ... two
22	DIŠ NA ŠÀ-*šu ul-te-ni-di-i*[*l*(?)]	22	If a man's "heart" constantly gets blocked up(?)
23	*ana* NA ŠÀ.ZI.GA TUKU-⌈*e*⌉	23	To restore a man's potency
24	DIŠ NA ÍL *lìb-b*[*i* N]U [TUKU]	24	If a man [lacks] potency
25	ÉN *ul x ša* [*x x x* (*x*)]	25	Incantation. ... [...]
26	ÉN *gur-u*[*š x x x* (*x*)]	26	Incantation. Copu[late! ...]
27	ÉN *ram*(?) [*x x x* (*x*)]	27	Incantation. ... [...]
28	ÉN *x* [*x x x* (*x*)]	28	Incantation. ... [...]
29	É[N *x x x* (*x*)] (probably three lines missing)	29	Inca[ntation. ...]

reverse
column iii

1 ÉN *ar x* [*x x x* (*x*)]	1 Incantation. ... [...]
2 ÉN *am x x* [*x x x* (*x*)]	2 Incantation. ... [...]
3 ÉN *ina* SAG-*ia*$_5$ *x* [*x x x* (*x*)]	3 Incantation. At my head ... [...]
4 ÉN *la-ba-an x* [*x x x* (*x*)]	4 Incantation. Neck muscle(?) ... [...]
5 ÉN *i-ne-en-na i* [*x x x* (*x*)]	5 Incantation. Now(?) ... [...]
6 ÉN *e-piš-tú eš-še-b*[*a-a-at*]	6 Incantation. The witch is an ecst[atic]!
7 *ana* BÚR-*ti kiš-pi š*[*á ina* NIND]A.MEŠ ⌈*u*⌉ [KAŠ.MEŠ]	7 To gain release from the magic which [through (eating) bread or (drinking) beer]
8 ÉN *ana-ku* ᵈŠÚ *da kan* [*n*]*i iš*	8 Incantation. I am Marduk(?) ...
9 ÉN TU$_6$.MEŠ [ŠÀ.Z]I.GA	9 Incantation. Incantations for potency.

COMMENTARY

i 2 The text is preserved in LKA 95 r. 20 (No. 3).

i 3 The text is not preserved, but see p. 9. for similar lines in incantations and rituals.

i 4 This incantation is preserved in LKA 101 r.(!) 12 (No. 15). Note the similar title ÉN *lil-lik* I[M KU]R.MEŠ *li-nu-šú* LKA 94 ii 13 (text in KAR 70 r. 10–21 and duplicates). Further similar first lines are provided by [ÉN *l*]*il-lik* IM *a-a i-nu-u*[*š* KIRI$_6$] K.8698 (No. 17) and ÉN *lil-lik* IM *la x* [*x x*] AMT 65,7:6 (No. 16).

i 5 The text is not preserved, but the idea is the same as that expressed in the line *man-nu ik-ri-ik-ka ki pi-i di-*⌈*lu-ti*⌉ "who has dammed you up like the mouth of a *dilûtu*-canal?" LKA 101 obv.(!) 8 (No. 2). Cf. also line 17 of this column. This line has been cited by Kinnier Wilson in JSS 7 180. While *sekēru* is used in medical texts to describe occlusions, a specific medical symptom is hardly intended here. Rather, it is only a figure of speech, along with *karāku* (said of waterways) and *parāsu* (said of roads), in these texts, and should not be taken any more literally than *kamû*, *kasû*, etc., in magical and medical texts.

i 7 The interpretation is uncertain. Note that elsewhere *muṣṣû* is used of spreading out clothing. Cf. *lu-bu-ši-ki mu-uṣ-ṣi-ma* UGU-*ki li-iṣ-lal* "spread out your clothing so he can lie upon you" Gilg. I iv 12. Cf. also *lu-bu-ši-šá ú-ma-ṣi-ma* UGU-*šá iṣ-lal* "she spread out her clothing and he lay upon her" ibid. 18. Perhaps read TÚG *tu-ḫamma*, though no garment called *tu-ḫammu* is known.

i 8 Part of the incantation is preserved on 81–7–27,73 r. 2–7 (No. 35).

i 9 Only part of the line is written here; the object of the second verb was not included. For another such example, see line 12 below. The interpretation is somewhat uncertain, though *sīru* "fold" seems more probable than *sīru* "plaster."

i 12 The text is preserved in LKA 97 ii 10ff. (No. 21). Note that the entire first line is not reproduced in the catalogue, surely for lack of space.

i 13 The incantation is preserved on K.9451 +: 7′–11′ (No. 26).

i 14 Cf., perhaps, DÍM.MA.AN.NA ACh Ištar 25:53 with commentary, cited CAD sub *binûtu* lex. section. The beginning of the text is preserved on K.9451 +: 15′ f. (No. 26).

i 15 See LKA 101 obv.(!) 7 (No. 2) and duplicate for this text.

i 16 It is possible that LKA 103:1–9 (No. 9) is the text of which this is the first line, but see the note to line 3 of that text.

i 17 Cf. line 5 above: ÉN *am-mi-ni sek-re-ta* GIM ÍD, also *a-ka-nu šá* [KUR-*i*] JCS 8 91 r. 8 (Gilgameš).

i 18 Perhaps, in view of ÉN *gu-ru-u*[*š*] GIŠ.NIM MIN two lines below in the catalogue and ÉN *gu-ru-uš ka-na-a* SAR LKA 97 ii 18 (No. 19), one should restore *gu-ru-uš* in this line.

i 19 For SU.ZI = *šalummatu*, see Deimel ŠL 7 69. It is probable that this line is represented in LKA 95 r. 5, though that line perhaps corresponds to the title i 26 of the catalogue. Since collation has provided several corrections for the line, it will be given here: ÉN SU.ZI MIN ŠÀ.ZI.GA *ina* UGU DIŠ SIKIL BAR NUN ŠI[D]-*nu* "The incantation 'Bright sheen! Bright sheen! ...' you sha[ll recite]." DIŠ before SIKIL is quite clear on the original, and is not [K]I. BAR has many equivalents in Akkadian, but none of them appear to be meaningful here.

i 20 The first sign may be ⌈*ú*⌉, but is not *ši*.

i 21 The interpretation is uncertain, but KU is perhaps for a form of *ašābu*. For the expression *ana x ašābu*, see Meissner BAW 2 p. 32. See also DAM.MEŠ (= *aššâti*) NA *it-ta-na*(!)-*a-ku-*[*ma*] *ana* DAM.MEŠ-*ši-na* (= *mutīšina*) NU KU.MEŠ ACh Ištar Supp. 33:68f. Similar passages with *enūma* in the ŠÀ.ZI.GA rituals (see LKA 95:5ff., KUB 4 48 ii 27, etc.) suggest that this is the first line of a ritual. It is possible, however, that the line is not complete and that SAL.UR.KU is an erroneous writing for *kalbatu* (i.e., that the verb ending the line is not given).

i 22 Cf. *ana* NA ŠÀ.ZI.GA TUKU-⌈*e*⌉ ii 23 of this catalogue and *ana* ŠÀ.ÍL TUKU-*e* UD 2 UD 2 ii 21.

i 23 The purpose of listing the minerals in an incantation catalogue is not clear. There is no room to restore ÉN before them. There are no occurrences of jasper in the preserved ŠÀ.ZI.GA rituals.

i 24 See Thompson DAC 85 for the identification magnetic iron ore. Note its description: NA_4.KA.GI.NA.DIB MU-*šú* NA_4 *ki-na-a-ti* GAR-*šú* GI.NA *lid-bu-ub* "its name is 'stone of truthfulness'; let whoever wears it speak the truth" Köcher BAM 194 vii' 14f. (= KAR 185). Its use is prescribed in a ŠÀ.ZI.GA ritual, LKA 102:14 (No. 6), where it is to be crushed, mixed with oil, and rubbed onto the man's navel. Cf. also NA_4.KA.GI.NA.DIB.[BA] LKA 96 r. 8, [NA_4.KA.GI.NA].DIB.BA KAR 70:41, KAR 236:15 (No. 14), and passim in these texts.

i 25 Lapis lazuli occurs in an incantation, GIM NA_4.ZA.GÌN *lu-bi-ib zu-um-*[*ri*] KAR 236 r. 2 (No. 11), and its accompanying ritual, r. 8. Cf. also KAR 70:40. Note TuL 49:6 where, as part of a ritual, a lapis lazuli model of the female genitals is to be presented to Ištar.

i 27 A bit of the text is preserved on K. 5901:9', and also occurs in STT 280 ii 35: [ÉN] ⌈ki⌉.in.da.⌈rab⌉ MIN, preceded by ÉN SU.ZI [MIN], as here. It would seem to be phonetically written Sumerian or abracadabra.

i 28 Collation shows GIN.A to be certain. Perhaps A should be taken as the logogram for "water"; it would then be the first word of the second half of the line. Cf. *ni-iš lìb-bi-ia lu* A.MEŠ ÍD GIN.MEŠ LKA 101 r.(!) 14 (No. 15). A similar occurrence is [*lim*(?)]-*la-a* ÍD.MEŠ-*ma* AMT 65,7:8 (No. 16).

i 29 The reading *be-el-tu* is assured by collation. The restoration was suggested by ^{d}*Iš-tar* GAŠAN KAR 69:20, though this is not a ŠÀ.ZI.GA text.

i 30 This is perhaps the incantation of which only a fragment remains in KUB 4 48 iv 27–31.

ii 5 NU in this line and the next are on the original, but not in the published copy.

ii 9 The wording is that of the medical texts. The purpose of including them here is not clear; perhaps the symptoms are among those thought to accompany loss of potency (particularly when attributed to sorcery), though none occur in known ŠÀ.ZI.GA texts.

ii 10 For sections of texts beginning with similar words, see the dictionaries sub *dabābu*.

ii 11 The restoration was suggested to me by Professor B. Landsberger. See AHw. *ašāšu* IV which also occurs as *ḫašāšu*. UR_4 is here probably the logogram for *arāru* "tremble." This passage is to be deleted from CAD *ḫamāṭu* B, vol. 6 p. 151.

ii 13 The incantation is preserved in KAR 236:1–14 and duplicates (No. 14).

ii 14 For *lulīmu,* "deer," a loan word from Sumerian lu.lim, see Landsberger Fauna 98, where it is pointed out that in the late period *lulīmu* was only a poetic synonym for *ajalu.* This line should be compared to LKA 102:1f. (No. 6): UG.GA UG.GA *ti-ba* [*ti-ba*] UG.GA GIM *a-a-lì ti-ba* GI[M *ri-mi*], and LKA 99c:2f. (No. 7): [DÀRA.MAŠ] KI.MIN GU$_4$.AM KI.MIN [UG.G]Á(!) DÀRA(!).MAŠ ZI(!)-*a*(!) GU$_4$.AM. Though both have *ajalu* instead of the synonym *lulīmu,* the sense of all three texts is virtually the same.

ii 15 The text is preserved in STT 280 ii 10–18 (No. 25) with a slightly varying form of the first line: ÉN ŠÀ.ZI.GA M[IN K]I.NÁ ŠÀ.ZI.GA DÙ-*uš*, with a variant ÉN ŠÀ.ZI.GA KI.NÁ.A ŠÀ ŠÀ.ZI.GA ^{d}15 *x x* from an unpublished text, kindly communicated to me by Dr. Franz Köcher.

ii 17 For *mušlālu,* see most recently Frankena Tākultu 30, where the translation of Landsberger (Belleten 14 232f.) "Stadttor mit Freitreppe" is followed.

ii 18 The text is preserved in ÉN *at-ta-man-nu ša* GIM KASKAL *ip-ru-su a-lak-ti* AMT 88,3:11 (No. 4). See the notes to that text for further parallels.

ii 19 The text is preserved in KAR 70 r. 25–30 (No. 22).

ii 20 The line remains obscure despite collation.

ii 21 It is certain that DIŠ is here to be read *ana* rather than *šumma* because of *ana* ŠÀ.ZI.GA TUKU "to get potency (you perform the following ritual)" LKA 99d ii 11 and *a-na* ŠÀ.ZI.GA *šur-ši-šu-ma ana* SAL GIN-*šu* "to restore his potency and to enable him to have intercourse with a woman (you perform the following ritual)" AMT 88,3:3.

UD 2 UD 2 is not clear in meaning. If "second day" were meant, one would expect UD.2.KAM, a writing found frequently in medical texts indicating the number of days to continue a treatment and how soon the patient can be expected to recover. Cf. i 22 above.

ii 22 The derivation of the verb is uncertain. The section of Labat TDP devoted to *libbu* provides no parallel.

ii 23 Cf. AMT 88,3:3 cited in the commentary on ii 21 above.

ii 26 Collation shows *gur* to be certain. It is probable that the title corresponds to LKA 97 ii 18–22 (No. 19). See the notes to that text.

iii 1 The top edge of the tablet is preserved, showing that no line of text is missing at the top of the column.

iii 2 The doubtful sign is neither *ḫu* nor *ri,* but may be *tag.*

iii 3 It is probable that this title corresponds to KAR 70:45 (No. 13), though part of the first line there has been restored on the basis of parallels. Perhaps the title should be restored as *ina* SAG-*ia*$_5$ *d*[*a-áš-šu* KEŠDA] or *ina* SAG-*ia*$_5$ M[ÁŠ.NITA KEŠDA].

iii 4 The interpretation is uncertain. *labānu,* "neck muscle," is possible; *la-ba-an a*[*p-pi* (*x x*)] is another possibility.

iii 5 Interpretation of *i-ne-en-na* as a variant writing of *inanna,* "now," is probable, but not certain.

iii 6 The restoration is based on SAL.UŠ$_{12}$ *eš-še-ba-a-ti* "the sorceress is an ecstatic" Maqlu IV 127. Note that terms for witches occur in the ŠÀ.ZI.GA incantation AMT 88,3:15 (No. 4). Cf. also KAR 70:11 and STT 280 i 22.

iii 7 The restoration is based on *a-na pi-ši-ir-ti ki-iš-pi ša i-na a-ka-li* [*šu-ku-lu*] *i-na ši-ka-ri ša-qu-ú* "to dispel the sorcery (administered) through being given bread [to eat] (or) beer to drink" KUB 37 45 ii 11f. Cf. *ana* BÚR *kiš-pi šá saḫ-lí-e šu-ku-lu* Köcher BAM 161 ii 11′. Cf. also AMT 87,1:9f. There probably is not enough room to restore KÚ and NAG.

iii 8 The meaning of the line as a whole is dubious.

iii 9 The reason for writing both ÉN and TU$_6$.MEŠ is not clear, for ÉN seems unnecessary. It is probable, as in the case when it occurs at the beginning of incantations, that ÉN was not pronounced.

THE ŠÀ.ZI.GA INCANTATIONS AND RITUALS

NO. 1

Text: LKA 95 r. 12–19

12 ÉN *a-kan-nu šá a-na* U$_5$*-bi ti-bu-u*
man-nu ú-ni-ih̯-ka

13 ANŠE.KUR.RA *ez-zu šá* ZI*-šu na-aš-pan-di*
[m]an-nu meš-re-ti-ka ú-ka-si

14 *man-nu* SA.MEŠ*-ka ú-ra-me*
a-me-lu-tú [ú-k]a(?)-an-ni-ka x x

15 ^{d}15*-ka is-h̯ur-ka* ^{d}*Asal-lú-h̯i* [E]N *a-ši-pu-[t]i*

16 *ina šam-me šá* KUR*-e* Ú.MEŠ *šá naq-bi [li]-pa-⌈šir⌉-ka-ma*

17 *li-na-h̯i-iš*(text *-zu*) *meš-re-tú-ka ina r[u]-⌈a⌉-mu šá* ^{d}15 ÉN

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18 INIM.INIM.MA ŠÀ.ZI.GA DÙ.DÙ.B[I NA$_4$.KUR]*-nu* DIB SÚD *ina* Ì ŠUB

19 GÌŠ*-šu* GAB-⟨*su*⟩ MÚRU*-šú* EŠ.MEŠ-[*ma*] SILIM*-im*

---

12 Incantation. Wild ass who had an erection for mating,
who has dampened your ardor?

13 Violent stallion whose sexual excitement is a devastating flood,
[w]ho has bound your limbs?

14 Who has slackened your muscles?
Mankind has ... your(?) ....

15 Your goddess has turned to you. May Asalluhi, [g]od of magic,

16 Absolve you by means of the plants of the mountain and the plants of the deep, and

17 May he make your limbs attractive through the charms of Ištar! Incantation.

---

18 Incantation for potency. Its ritual: you crush magnetic iron ore, put (it) into oil;

19 he should rub his penis, ⟨his⟩ chest, his waist, and then he will recover.

COMMENTARY

12 Note the title ÉN *pu-h̯a-li ana* U$_5$ ZI*-ú* LKA 94 i 3. See p. 9 for other parallels.

13 Cf. ANŠE.KUR.RA in the title LKA 94 i 16 and *si-su-ú* in STT 280 iv 16 (No. 5). Note *ti-bu-šu na-áš-pan-tú* K.14161:5′.

14 The second part of this line is obscure and its relationship to the first part of the following line is uncertain; *[ú-m]a-an-ni-ka* is excluded by collation.

15 The beginning is not *eš-e-ka*; ^{d}15*-ka* is perfectly preserved.

16 Cf. Craig ABRT 1 59:5, where an epithet of Asalluhi is [*na-din*] *šam-me ba-la-ṭi mu-lil* AN*-e u* KI*-[tì]*.

17 It seems necessary to emend *zu* to *iš* to provide a form both grammatically correct and meaningful in the context. The two signs are very similar in the Middle Assyrian script; the present text may be based on a misunderstanding by a later scribe.

18 For the meaning and use of INIM.INIM.MA, see especially Ungnad, AfO 14 252ff. Perhaps the reading should be KA.INIM.MA (see AHw. sub *kainimmû*).

NO. 2

Texts: LKA 101 obv. (!) 7–r.(!) 11 A
K.2499:10′–13′ Copyplate 1 B = obv.(!) 7′–r.(!) 1

7 ÉN *ak-kan-ni ṭar-du sìr-ri-mu x ⌈ri⌉ x*

8 *man-nu ik-ri-ik-ka ki-i pi-i di-⌈lu-ti⌉*

9 *ú-ram-me-ka ki-i qé-e šad-du-ti*

Variants

7 *B a-kan-ni ṭa-ar-du sìr-*ḪU*-mu x [*

8 *B ki*

7 Incantation. Hunted wild ass! ... onager!

8 Who has dammed you up like an opening in a *dilûtu*-canal

9 (And) who has made you fall limply like taut cords (when they are loosed)?

1 *man-nu ki-i* DUMU *al-la-ki* KASKAL.MEŠ-*ka ip-ru-us*	1 Who has blocked your ways like (those of) a traveler
2 *ki-i* DUMU ^{d}*Gu-ba-ba qí-šá-ti-ka ú-ṣar-rip*	2 (And) like the son of Gubaba has burned your forests?
3 *a-lik-ma ana* DUMU.SAL ^{d}*A-nim šá* AN-*e lil-li-ku su-pu-ka*	3 Go and let your prayers proceed to the heavenly daughters of Anu!
4 SIG$_5$ *lìb-bi lid-da-a ana lìb-bi-ka* : SIG$_5$ RU.DI *lid-da-a* 5 *ana* RU.DI-*ka*	4 Let them put favor of heart in your heart! Let them put favor of ... 5 in your ...!
6 *a-mur en-dam-ma la ta-kal-la*	6 Look, come close, and do not hold back,
7 *ù na-al-ši* DUMU.SAL ^{d}*A-nim la tu-maš-šar*	7 And do not release the dew of the daughters of Anu!
8 TU$_6$ ÉN	8 Incantation formula.
9 DÙ.DÙ.BI NA$_4$.KA.GI.NA.DIB.BA AN.BAR SÚD	9 Its ritual: you crush magnetic iron ore, iron,
10 *ina* Ì+GIŠ.BUR ḪI.ḪI ÉN 3-*šú ana* ŠÀ ŠID-*nu šá* NITA GÌŠ-*šú*	10 you mix (them) in *pūru*-oil; you recite the incantation three times; you(?) anoint the man's penis
11 *šá* SAL SAL.LA-*šá* EŠ.MEŠ-*ma* ŠÀ.ZI.GA	11 and the woman's vagina, and he will be sexually potent.

COMMENTARY

7 For the reading *sirrimu* instead of the earlier incorrect reading, *purīmu*, see Nougayrol, JCS 2 203ff. *sirrimu* may be merely a synonym of *akkannu*. My collation of text A (in Istanbul) shows that the signs after *sìr-ri-mu* cannot be read *ṭar-du*, or even ⟨*ṭa*⟩-[*a*]*r-du*.

8 Very little is known about the *dilûtu*, though it seems to have been a part of an apparatus for drawing water. See Læssøe, JCS 7 14. From this passage we learn that it had a "mouth," i.e., an opening, which could be blocked up (*karāku* is a verb used in connection with regulation of irrigation water). It is probable, however, that *dilûtu* has here an extended meaning, and is a kind of small canal, perhaps that into which the *dilûtu*-apparatus poured its water.

1 See the note to AMT 88,3:11 (No. 4) for references to similar lines in these texts.

2 See Frankena Tākultu 89 for references to the deity Gubaba. The god identified in this text as the son of Gubaba is unattested elsewhere.

3 The feminine plural construct, *mārāt*, is here, as often elsewhere, written logographically as DUMU.SAL instead of DUMU.SAL.MEŠ For other texts mentioning the daughters of Anu, see especially JNES 14 14ff., JNES 17 57ff., and JCS 9 14ff., where evidence for the seven benevolent daughters of Anu is given. A further parallel is Köcher BAM 29 r. 23′ff. This line and the next seem closely related to the other incantations cited which mention the daughters of Anu. Cf. also LKA 153 r. 6–9 and the duplicate BMS 61:5–9, beginning "[we] are the heavenly daughters of Anu." They also occur in Maqlu: [*x x x*] KÙ-*tu*$_4$ DUMU.SAL ^{d}*A-nim* [*šá* AN-*e*] III 31f., *e-pi-še-tu-ú-a* DUMU.SAL.MEŠ ^{d}*A-nim ša* AN III 64, also 2-*ta ši-na* DUMU.SAL.MEŠ *ša* AN-*e* IX 42. Note also *ma-šad-da-šá* ^{d}AMAR.[UTU *bu*]-*ba-tu-šá* D[UMU.SAL] ^{d}*A-nim šá* AN-*e* KÙ.MEŠ "its (the Wagon Star's) yoke is Mar[duk], its *bubūtu*'s are the holy, heavenly da[ughters] of Anu" STT 73:62. Cf. also ibid. 72. An edition of the text is given by E. Reiner, JNES 19 23–35. Note that in such passages as DIŠ *ina* SAG ŠÀ-*šú* SIG-*iṣ* ŠU^{II}-*šú* GÌR^{II}-*šú am-šá* ŠU ^{d}DUMU.SAL ^{d}*A-nim* Labat TDP 114:37′ it is probably Lamaštu who is called "daughter of Anu," for that is a very common epithet for her. Other goddesses are also called

"daughter of Anu", e.g. Ištar: AN.ZÍB ^{d}15 DUMU.SAL ^{d}*A-nim* KAR 144:16; Nin-karrak: [^{d}*Ni*]*n-kar-ra-ak ma-rat* ^{d}*A-nim* KAR 16:4; Bau: ^{d}Ba.ú...dumu.an.na.ra SAKI 62f. ii 5ff. In spite of the number of other occurrences of the daughters of Anu, it is still not clear which daughters are referred to in this line.

4 RU.DI probably represents a part of the body.

6 It is uncertain to whom this line is addresed. For the meaning, see Borger Esarh. 43:61 *a-lik la ka-la-ta* "go without holding back!". See Borger's note there. A closer parallel is provided by *ṭa-ar-dá-ta ta-at-ta-lak la ta-kál-la* "You are driven away! Begone! Do not hold back!" KUB 29 58 ii 32f. (see ZA 45 202f.). Cf. also gin.na na.an.gub.bé.en: *a-lik la ka-la-a-ta* Lugale V 45.

7 For a discussion of *nalšu*, probably "dew," see Landsberger, ZA 42 160f. The word is so far attested only in literary works. Since it is used with *zanānu*, "fall" (said of rain, hail, snow, etc.), it is clear that it was considered to fall from the heavens, as we know also from the connection with the daughters of Anu. Cf. a similar passage, said of rain, šèg an.na ús.sa.gim ki.a mu.un.ši.in.bar.ra.[zu] : *ki-ma zu-un-nu šá iš-tu* AN-*e šur-du-ú ana* KI-*tì uš-šu-*[*ru*] "as rain coming from the heavens is released upon the earth" CT 17 33:36f., dupl. STT 179 r. 53f. Since *nalšu* does not occur in astrological omens, it is apparent that it was not an observable phenomenon in the sense that rain and lightning are. It seems to have been an unfavorable occurrence, for witches are considered responsible for it (Maqlu V 83). Cf. also in a sequence of unfavorable phenomena [šèg.gim] ki.a im.mi.in.šèg : [*ki-ma na*]*-al-ši ina* KI-*tì ina-al-lu-uš* CT 17 27:3f. Note, however, Wiseman Treaties 531f., where lack of *zunnu* and *nalšu* is considered a curse. In the omen passage MU.MEŠ *in-ba-ri ù na-áš-ši* KAR 460:18 it is not clear whether it is favorable or not. Cf. also *ki-ma na-aš-ši i-ri-mu i-za-an-na-an*, cited CAD sub *irimmu*, in a text to be published by W. G. Lambert. *nalšu* is also connected with disease. Cf. [tu].ra šèg.[gim] mu.un.šèg.gá.ta : [*ul-tu*] *mu-úr-ṣu* G[IM *na-a*]*l-ši iz-nu-nu* "after disease has rained down like dew" KAR 375 r. iv 25f. Cf. also Šurpu VII 15f. and UET 5 85:1–4 for other examples of disease raining down. See CAD *ṣerretu* A discussion section. See now also Borger, JCS 18 45 for a discussion of the "teats of heaven" through which moisture descends to earth. Behind this concept probably lies the observation that a cow's udder, when full, often drips. It is possible that *uššuru/muššuru* is the technical term for the physiological process of letting down milk. A possible but necessarily uncertain explanation for the connection of rain and dew with disease may be that an increase in the number of illnesses (such as malaria) was noted during the rainy season. It is probable that our line should be understood as illness-bringing dew.

9-11 A close parallel is the ritual of No. 14.

NO. 3

Text: LKA 95 r. 20–30

20 ÉN *a-kan-nu* MIN *ri-mu* MIN
man-nu ú-[*ram-me-k*]*a ki-ma qi-i* 21 *ra-mu-ti*
man-nu ki-ma ḫu-l[*i a-lak-t*]*a-ka ip-ru-u*[*s*]

22 *man-nu it-bu-uk ana* ŠÀ-*ka* [A.MEŠ *ka*]-*ṣu-ti*

23 *ana* UGU ŠÀ-*ka iš-kun a-d*[*ir-t*]*a* [*di-l*]*ip-ta i-*[*x x x*]

20 Incantation. Wild ass! Wild ass! Wild bull! Wild bull!
Who has made you [fall limp] like slack cords?

21 Who has blocked your [way] like a ro[ad]?

22 Who has poured co[ld water] on your "heart"

23 (And) has put gl[oom] upon your heart, has [...-ed you con]fusion?

24 3 *a-me-la-ti* ᵈ*Na-na-a i*[*na* ŠÀ]-*k*[*a x x x* (*x*)]	24 The three women of(?) Nanaya [...] in yo[ur heart]!
25 *li-it-bu-ku ina* ŠÀ-*ka ri*-[*šá-t*]*ú* [(*x x x*)]	25 May they pour out j[o]y into your heart! [...]
26 *šu-lu-ṣu šá* NN A NN [*x x*] ⌈*lu*⌉-*ma* [*x x x*]	26 To cause pleasure for NN son of NN [...] ... [...]
27 [*ri*]-⌈*ka*⌉-*ab áš-ti* NN-[*ti*] DUMU.[SAL NN-*ti* TU$_6$ ÉN]	27 [Mo]unt the wife, NN, [dau]ghter of [NN! Incantation formula].
28 [DÙ.DÙ.BI] *x me*(?) TI-*q*[*í*(?) *x*] *x ina* ŠÀ *x* [*x x x* (*x*)]	28–30 (too damaged for translation)
29 [*x x x* (*x*)] *x x* [*x*] ŠUB(?) Ì EŠ *ana* [*x x x* (*x*)]	
30 [*x x x* (*x*)] *x tú su* [*x x x* (*x*)]	

COMMENTARY

20 The first line is represented in the catalogue of incipits: ÉN *ak-k*[*an-n*]*i* MIN *ri-mi* MIN LKA 94 i 2. Cf. the incantations whose first lines are similar: LKA 95 r. 12–14 (No. 1), AMT 88,3:11 (No. 4), and LKA 101 obv.(!) 7ff. (No. 2).

22 Normally cold water is considered desirable, but here the effect is not that of quenching thirst, but of dampening sexual ardor. Thus (if we are correct in our interpretation of *libbu*) the practice of pouring cold water on an erect penis for this purpose has a long history, for it is often mentioned in later literature, including Frank Harris' My Life and Loves.

24 Nanaya is well known as a goddess of love. The writer has collected material about her and hopes to present it elsewhere in a study of the Mesopotamian love goddesses. In view of the Greek and Aramaic transcriptions of the name (see Deimel Pantheon p. 187 for references) and such Old Babylonian writings as ᵈ*Na-na-a-a* ABIM 1 27:9, the transcription should be Nanaya instead of the conventional Nanâ. An apparent parallel to the "women of Nanaya" occurs in a Middle Babylonian letter: SAL.MEŠ ᵈ*Na-na-*⟨*a*⟩ PBS 1/2 42:25 (cf. Aro Glossar sub *sinništu*), but this interpretation is to be rejected. The text reads simply SAL.MEŠ *an-na-*⌈*ti*⌉ (collated).

The verb in this line is lost; for grammatical reasons it cannot be *li-it-bu-ku* in the following line.

26 The *-u* ending on *šu-lu-ṣu* is unexpected, but no other interpretation seems possible.

27 No other interpretation of *áš-ti* seems possible; "wife" does not otherwise occur in these texts. Cf. n. 45 in the Introduction.

NO. 4

Text: AMT 88,3: 11–17

Previous Edition: AJSL 47 18

11 ÉN *at-ta-man-nu ša* GIM KASKAL *ip-ru-su a-lak-ti*	11 Incantation. 'Who are you who have blocked up my way like a road,
12 GIM *qé-e šad-du-ti ú-ram-mu-u gan-ni-ia*	12 Made my ... fall limp like taut cords (when they are loosed),
13 GIM KUŠ.NÍG.NA$_4$ *šá* LÚ.DAM.GÀR *gab-bi* SA.MEŠ-*ia*	13 Just like a merchant's leather bag for weights
14 *il-du-dam-ma ra-ka-su-um-ma ir-ku-us*	14 Have drawn up and bound all my muscles tightly?

15 *kaš-šap-ti u* MIN *e-le-ni-ti u* MIN
16 [*tu*]-*ra-man-ni ki-i* GU.MEŠ *šad-d*[*u-ti*]
17 [GIM KUŠ].⌈NÍG.NA$_4$⌉ *šá* LÚ.⌈DAM.GÀR⌉ [*gab-bi* SA.MEŠ-*ia*]
18 [*ta-aš-du-dam-ma ra-ka-su-um-ma ta-ar-ku-sa*]

15 My witch and my witch! My sorceress and my sorceress!
16 You have loosed me like taut cords.
17 [Like] a merchant's leather bag for weights [all my muscles]
18 [You have drawn up and bound tightly]!

COMMENTARY

11 The first line of the incantation is quoted in the preceding section of the text: ÉN *at-ta-man-nu ša* GIM *ḫar-ra-ni ip-ru-su a-lak-ti*. It corresponds to the incipit in the catalogue, LKA 94 ii 18, where it is written almost entirely in logograms: ÉN *man-nu šá* GIM KASKAL TAR A.RÁ GIM. Note *mannu* instead of *attamannu*. The final GIM is the first word in the following line. A slight variant of the line is *man-nu ki-ma ḫu-l*[*i a-lak-t*]*a-ka ip-ru-u*[*s*] LKA 95 r. 21 (No. 3). Cf. also *man-nu ki-i* DUMU *al-la-ki* KASKAL.MEŠ-*ka ip-ru-us* LKA 101 r.(!) 1 (No. 2).

12 In view of the similar phrases *mannu ... ú-ram-me-ka ki-i qé-e šad-du-ti* LKA 101 obv.(!) 9 (No. 2) and *man-nu ú-*[*ram-me-k*]*a ki-ma qi-i ra-mu-ti* LKA 95 r. 20f. (No. 3), both with a person as object of *ramû*, it is unlikely that *kannu*, "strip (of cloth)," should be read here. A reading *gannu*, the name of a part of the body, is more likely.

16 Cf. the incantations addressed to witches in Maqlu II 182 and III 104.

18 The restoration is based on the parallels in line 14.

NO. 5

Text: STT 280 iv 8–23

8 $^{\text{bi-pí}}$ *ú* [*x x*] ŠÀ [*x x x* (*x*)]
9 $^{\text{bi-pí}}$ *ul i-*[*d*]*e*(?)-*e* [*x x x* (*x*)]
10 $^{\text{bi-pí}}$ *ḫa-tum e-pu-*[*uš x x x* (*x*)] ⌈ÍD⌉
11 $^{\text{bi-pí}}$ *lìb-bi ta-ḫi-šá-ti ad* [*x x x* (*x*)] ⌈*e*⌉
12 $^{\text{bi-pí}}$ ^{d}⌈15⌉ *x* [*x x x* (*x*)] *x ia*
13 $^{\text{bi-pí}}$ *lip-šur-ka-ma* ⌈^{d}⌉[*Iš-tar* ^{d}*Na-na-a*] ^{d}*Gaz-ba-ba*
14 ^{d}*Ka-ni-šur-ra ana lìb-b*[*i x x x x*] *ra pu-ḫa-lu*
15 $^{\text{bi-pí}}$ [[*ra-am* DÀRA(?)]] 6-*šú ra-am a-a-*[*li* 7-*šú ra-am*] BURU$_5$.ḪABRUD.DA.MUŠEN
16 $^{\text{bi-pí}}$ [[12-*šú* (*x x x*)]] *si-su-ú l*[*i x x x* (*x*)] *x ra*
17 $^{\text{bi-pí}}$ *qab-la-at* [*x x x* (*x*)] *šá* GIŠ.NÁ
18 $^{\text{bi-pí}}$ *la* 1 Ú 1 DÙ [*x x x u*]*b tar da*
19 *la ta-šeb-ba-a* [*la-la*]-⌈*a*⌉(!)-*šá*

20 INIM.INIM.MA [ŠÀ.Z]I.G[A]

8 ^{broken} ... [...]
9 ^{broken} does not know(?) [...]
10 ^{broken} I caused fear(?) [...] canal(?)
11 ^{broken} heart ... [...]
12 ^{broken} Ištar ... [...] ...
13 ^{broken} May [Ištar] release you! [Let Nanaya], Gazbaba,
14 Kanišurra ... to the heart, [...] a ram
15 ^{broken} [[with the love-making of a mountain goat(?)]] six times, with the love-making of a st[ag seven times, with the love-making of a] partridge(?)
16 ^{broken} [[twelve times ...]] Let a horse [make love to me(?)!] ...
17 ^{broken} waist(?), [...] of a bed
18 ^{broken} ... [...] ...
19 Do not satisfy her [lust]!

20 Incantation for [poten]cy.

21 $^{bi\text{-}pí}$ [[DÙ.DÙ.BI]] [K]UN *pu-ḫa-l*[*i* ZI]-*i* TI-*qí* ⌈KUN⌉ GÍR.TAB	21 ^{broken} [[Its ritual]]: you take the tail of a [sexually ex]cited ram, the tail of a scorpion
22 [*x x x* (*x*)] *a*(!)-*na*(!) *ra*(!)-*man-ni-k*[*a*] *x ga za*	22–23 (too broken for translation)
23 [*x x x* (*x*)] ⌈Ú⌉.ḪI.A [ŠE]Š	
(rest destroyed)	

COMMENTARY

Nearly every line of this incantation was broken on the tablet from which the scribe copied. Our understanding of this doubly broken text is thus very limited. It is not clear who is speaking and who is addressed in the various lines, nor what the logical development of the incantation is.

14 Whether or not Kanišurra is the correct reading of ^{d}KA.NI-*šur-ra* remains uncertain. A reading *giri*$_x$ for KA is excluded by ^{d}GA-NI-*šur-ra* RA 12 193:1 (OB). The goddess is known as a daughter of Nanaya: *me-rat* ^{d}*Na-na-a* SBH p. 146 v 45, see also AfK 2 11:22.

15 The restorations are based on LKA 103: 4–6 (No. 9). Cf. also KAR 236 r. 18f. (No. 12). Double brackets have been used to indicate restorations of the broken *Vorlage* of this text.

19 The restoration is suggested by KAR 70 r. 30 (No. 22): *la i-šab-ba-a la-la-a-šá,*

NO. 6

Text: LKA 102:1–17

Previous Edition: MAOG 1/1 44f.

1 ÉN UG.GA UG.GA *ti-ba* [*ti-ba*]	1 Incantation. Get excited! Get excited! Get an erection! [Get an erection]!
2 UG.GA GIM *a-a-lì ti-ba* GI[M *ri-mi*]	2 Get excited like a stag! Get an erection lik[e a wild bull]!
3 *it-ti-ka lit-ba-a ni-e-š*[*ú*(?)]	3 Let a lio[n] get an erection along with you!
4 *it-ti-ka lit-ba-a x* [*x* (*x*)]	4 Let a [. . .] get an erection along with you!
5 *it-ti-ka lit-ba-a* MU[Š (*x x*)]	5 Let a sna[ke](?) get an erection along with you!
6 *p*[*u-ḫ*]*ur* SA.MEŠ ŠID-*ka ni-il-k*[*a x*] *x* [*x*]	6 A[l]l the muscles of your limbs, your semen . . .
7 *x* ⌈*ka*⌉ *a ku-us-su-ka la ik-kal-k*[*a*]	7 . . . your seat(?) will not hurt you.
8 ⌈SU⌉ [*x*] *x da ki-ma ze-e-k*[*a*]	8 . . . like your excrement.
9 *uk x ki-ma ši-na-ti-k*[*a*]	9 . . . like y[our] urine.
10 *li-ma-aṣ-ra ú-šar-ka mu-ni-iḫ e x* [(*x*)]	10 Let your penis which calms be . . .
11 GÌŠ-*ka ku-ut-mi-ni-tu-*⌈*ma*⌉ *li-ku-la pu-ri-di-iá*	11 Let your . . . penis hurt my crotch!
12 *ina qí-bit* ^{d}*Ka-ni-šur-ra* ^{d}*Iš-ḫa-ra be-*[*l*]*et ra-me* ÉN	12 According to the command of Kanišurra (and) Išḫara, goddesses of love. Incantation.
13 INIM.INIM.MA ŠÀ.ZI.GA	13 Incantation for potency.
14 DÙ.DÙ.BI NA$_4$.KA.GI.NA.DIB.BA SÚD *ina* Ì.BUR ḪI.ḪI	14 Its ritual: you crush magnetic iron ore, you mix (it) with *pūru*-oil,

15 ÉN 7-*šú ina* UGU ŠID-*nu* LI.DUR-*su* TAG-*at*	15 you recite the incantation seven times; you apply (it) to his navel;
16 ⟨⟨KU.KU⟩⟩ AN.BAR SÚD *ina* Ì.BUR ḪI.ḪI ÉN 7-*šú ana* ŠÀ ŠID	16 you crush iron, you mix (it) in *pūru*-oil, you recite the incantation seven times over (it),
17 LI.DUR SAL TAG-*at* NITA *u* SAL UR.BI [*i-nu-uḫ-ḫu*]	17 you apply (it) to the woman's navel; the man and the woman [will find satisfaction] together.

COMMENTARY

1 See p. 8 for a discussion of the problem of UG.GA.
4 Perhaps restore *ba*[*r*(!)-*ba-ru*]. See CAD s.v. for occurrences of *barbaru* following *nēšu*.
5 The text seems to have MU[Š]. The snake is not found elsewhere in these texts, but cf. MUŠ.DÍM.GURUN.[NA] K.2499 r. 7.
6 In view of the equivalence ŠID : *manû*, it is probable that this writing is for *minâtu*. Cf. DUMU LÚ.ḪAL ... ŠID.MEŠ-*šú la šuk-lu-lu* "the *bārû* ... whose bodily parts are imperfect" BBR 24:30. SA *meš-ret-ka* would be grammatically impossible. Since this line seems to be parallel to the following line, a restoration [*l*]*a i*[*k-kal*] is possible, but quite uncertain.
7 It is probable that *ku-us-su* represents a part of the body.
10 The verb *li-ma-aṣ-ra* is difficult. The form can only be a IV precative. The consonants suggest comparison with *namṣaru*, "dagger," but its derivation is uncertain, too. The word occurs also in En. el. I 129 *im-ma-aṣ-ru-nim-ma*, but its meaning there is equally obscure.

Another example of *nâḫu*, "calm," in these texts is *man-nu ú-ni-iḫ-ka* LKA 95 r. 12 (No. 1).
11 The writing *ku-ut-mi-ni-tu-*⌈*ma*⌉ remains completely obscure, and it is therefore uncertain whether it goes with the previous line or whether it is parallel to the last two words of the line. Other readings, such as *tuš-tam-mi ṣal-tu-ma*, are possible.
12 I have frequently translated *bēlu* and *bēltu* as "god" and "goddess" in such expressions as *bēlet rāmi*, since this is the Akkadian way of expressing "goddess of love" (**ilat rāmi*, **ilat tāḫazi*, etc., do not occur).
16 Since other rituals have either KU.KU AN.BAR "pulverized iron" or AN.BAR SÚD "you crush (i.e., pulverize) iron," KU.KU must here be considered an error. Note that it does not occur in the parallel, line 14. The reading of KU.KU is still unknown (possibly *siktu*?).
17 Cf. ZI NITA *u* SAL TAG-*ma* UR.BI *i-nu-uḫ-ḫu* LKA 97 ii 17 and the variant ZI TAG-*ma* UR.BI [*i-nu-uḫ-ḫu*] K.2499 r. 6 (No. 21).

NO. 7

Text: LKA 99c:2–10

2 [ÉN DÀRA].MAŠ KI.MIN GU$_4$.AM KI.MIN	2 [Incantation. St]ag! Stag! Wild bull! Wild bull!
3 [UG.G]Á(!) DÀRA(!).MAŠ ZI(!)-*a*(!) GU$_4$.AM	3 [Get exci]ted, stag! Get an erection, wild bull!
4 [*x*] *zi-ni mi-na-tu*$_4$-*ka*	4 [...] ... your limbs!
5 [*x*] *x z*[*i-n*]*i ni-il-ka*	5 [...] ... your semen!
6 [*x x*] *x x x -tú-ka lu zaq-pat* [bi-pí]	6 [...] ... let your ... be upright! [broken]
7 [UG].GÁ GIM DÀRA(!).MAŠ ZI-*a* GIM GU$_4$.AM	7 [Get exc]ited like a stag! Get an erection like a wild bull!

8 *x zi-ne* Á.MEŠ-*ka*	8 ... your arms ...
9 [T]U$_6$ ÉN É.NU.RU	9 Enuru-incantation form[ula].
10 INIM.INIM.MA ÉN ŠÀ.ZI.GA	10 Incantation for potency.

COMMENTARY

This fragment is particularly difficult, not only because of imperfect preservation, but also because the scribe has written signs carelessly. In addition, the tablet he copied from was broken. Note especially that line 6 is in very small script, though this is not indicated in the published copy.

2 For the reading DÀRA.MAŠ instead of the earlier incorrect reading DÀRA.BAR, see E. I. Gordon, JAOS 77 75f.

3 The emendations are based on line 7. ZI is written with an extra wedge and is followed by ME on the original.

4 *ni* is clear on the original, but the interpretation remains uncertain. Perhaps *lu* is to be restored at the beginning of the line.

6 Note the use of *zaqāpu* with GIŠ "penis" STT 280 ii 14 and dupl. (No. 25).

7 Cf. LKA 102:2 (No. 6), which assures the interpretation here.

8 An imperative *zi-bil* is possible, but gives no sense here. Perhaps read Á.MEŠ-*ka* as *emuqīka*; cf. No. 13:49.

9 É.NU.RU is a designation of incantations which occurs from the Fara period on (Deimel Fara 2 No. 54 passim and the partial duplicate, Jestin Šuruppak 170). While it is true that É.NU.RU occurs primarily in texts for exorcism, it also occurs in other genres (e.g., 4R 60 i 30 and OECT 6 pl. 6 K.2999:2, both namburbi-incantations). If there was originally a distinction in purpose or type between texts having É.NU.RU and those lacking it, it was certainly forgotten later, for copies often differ. An example is a hymn to Ištar, KUB 37 36:5, which is designated as É.NU.RU. A duplicate, STC 2 75:1, lacks É.NU.RU. An additional example is AMT 1,3:7 and dupl. AMT 65,5 r. 23. The meaning of É.NU.RU remains uncertain.

10 The incantation is not followed by a ritual, but simply by the colophon.

NO. 8

Text: BM 46911 (= 81-8-30,377):1–15 Copy plate 3

1 [ÉN UG.GA UG.GA] [ZI]-⌈*a*⌉ [ZI-*a*]	1 [Incantation. Get excited! Get excited]! [Get an erection! Get an erection]!
2 [UG.GA GIM *a-a-li*] ZI-*a* GIM [*ri-mi*]	2 [Get excited like a stag]! Get an erection like [a wild bull]!
3 [*x x x* (*x*)] *lu ú-da-a-ni* [*x x x* (*x*)]	3 [...] ... [...]
4 [*x x x* (*x*)] *ri-kib-ta-ka* [*x x x* (*x*)]	4 [...] Your love-making(?) [...]
5 [*ra-am* DÀRA(?) 6-*šú*] *ra-am a-a-*⌈*li*⌉ [7-*šú*]	5 [With the love-making of a mountain goat(?) six times], with the love-making of a stag [seven times],
6 [*ra-am* BURU$_5$.ḪABRUD.DA.MUŠEN] 12-*šú ra-*[*man-ni*]	6 [With the love-making of a partridge(?)] twelve times make [love to me]!
7 [*ra-man-ni*(?)] *áš-šú ṣe-eḫ-re-ku r*[*a-man-ni*]	7 [Make love to me(?)]! [Make love to me] because I am young!
8 [*x x x* (*x*)] *šak-na-ku ra-mu ra-*[*man-ni*]	8 [...] I am endowed with love, make love to [me]!

9 [*x x x* (*x*)] *šá ri-kib-ti* DÀRA.MAŠ EZEN-*ma r*[*a-man-ni*]	9 [. . .] Of(?) the love-making(?) of a stag . . . ma[ke love to me]!
10 [DUMU.SAL .^{d}*Nin-gír-su*] *pa-ši-ru* [*ana-ku*]	10 [A daughter of Ningirsu] the releaser [am I].
11 [*um-mi pa-ši-rat*] [A]D-*ú-a pa-*[*ši-ir*]	11 [My mother is a releaser], my [fat]her is a rel[easer].
12 [*ana-ku šá al-li-ka*] [*x g*]*u*(?)-*um-ma a-*[*x x*]	12 [I who have come], I can indeed . . .!
13 [*x x x* (*x*)] [*x*]-⌈*ḫat-tum*⌉ *šá* NN [A NN]	13 [. . .] The . . . of NN [son of NN]
14 [GIŠ-*šú lu-u* GIŠ.PA *mar-te-em-ma*(?)] [*li-duk* KÁ *š*]*u-bur-ri šá* SAL N[N-*ti*]	14 [Let his penis be a stick of *martû*-wood(?)] [Let it strike the] anus of the woman NN
15 [*x x x* (*x*)] [*x x x x*] ⌈*tum*⌉ [*x x x*]	15 [. . .] [. . .] . . . [. . .]

COMMENTARY

This text, identified by W. G. Lambert when the manuscript was nearly ready for press, has parts which are close parallels to several other ŠÀ.ZI.GA incantations. The restoration of the first two lines is favored by the spacing in the original, and is based on LKA 102:1f. (No. 6), and the related passages LKA 99c:3 and 7 (No. 7). The whole first section, through line 9, is closely related to LKA 103:1–8, which has provided restorations for the left half-lines, though the texts are not exact duplicates. The incantation has no ritual of its own; it is even possible that the scribe intended it to form a single incantation with the one on the reverse which is followed by a ritual.

4 For this interpretation of *rikibtu*, cf. A I/1 36–39: [e] [A] = *mu-*[*ú*], *ri-ḫu-tu*[*m*], *ri-kib-tum, ma-a-a-lum, ni-lum ša ru-ḫi-e* (unpublished manuscript of B. Landsberger). For *rikibtu* as an object used in rituals, see Landsberger Fauna 97 n. 3, where the suggestion was made that it is a substance prepared from the testicles or glands of animals. Despite the paucity of attestations, the question needs to be investigated again. The relevant passages are the following: ÉN.MEŠ *an-na-a-tu ana* UGU *ri-kib-tú a-a-lì* ŠID-*nu-ma* ŠÀ.ZI.GA "these incantations you recite over the *rikibtu* of a stag and he will recover potency" KAR 70 r. 34 (No. 23, note to line 14); SAG.DU BURU$_5$.ḪABRUD.DA.MUŠEN NITÁ NA$_4$.KÙ.BABBAR NA$_4$.KÙ.GI *ri-kib-te a-a-lì ina* KUŠ DÙ.DÙ.BI LKA 103:10f. (No. 9); *ri-kib*(!)-*ti a-a-lì* SI *a-a-lì* [GIŠ *a-a-lì*] "*rikibtu* of a stag, horn of a stag, [penis of a stag]" STT 280 i 51; U$_5$ GAR.IB.MUŠEN *ta-sàk* "you crush the *rikibtu* of a GAR.IB-fowl" AMT 62,3:23; *ri-kib-ti* GAR.IB.MUŠEN . . . *ina* A.MEŠ ŠUB "you put the *rikibtu* of a GAR.IB-fowl into water" KUB 4 48 iii 11–14; ⟨*ri*⟩-*kib*(!)-*ti* GAR.IB.MUŠEN "*rikibtu* of a GAR.IB-fowl" (to be mixed with plants and the blood of various creatures and rubbed onto the shoulder(?) of the afflicted man) KUB 4 48 lower edge 2.

It is surely significant that the stag and the GAR.IB-fowl are repeatedly mentioned in connection with *rikibtu*. It is unfortunate that the bird has not been identified with certainty. (Landsberger in Fauna 97 n. 3 suggests, with reserve, "bat.") One might think of pre-coital seminal secretions for *rikibtu*, but such a substance would not need to be crushed. That "testicle" is unlikely is shown by a lack of lexical equivalences with *išku*. It is more likely that the *rikibtu* of a fowl is to be identified with the spurs, which are, of course, used during mating, and the *rikibtu* of a stag with the dewclaw or false hoof, which likewise touches the female when mating takes place. (If, however, the identification of GAR.IB.MUŠEN as bat is correct, the *rikibtu* may be the thumbs. For the male's use of the thumbs during copulation, see W. Wimsatt, "Notes on Breeding Behavior, Pregnancy, and Parturition in Some Vespertilionid Bats in the Eastern United States," Journal of Mammalogy 26 [1945]

p. 24.) Such an interpretation of *rikibtu* has the advantage of explaining the significance of the *rikibtu* in ŠÀ.ZI.GA rituals. The *rikibtu* of the GAR.IB-fowl is used in various medical rituals, but the *rikibtu* of a stag occurs only in the ŠÀ.ZI.GA texts. Further support for this interpretation comes from the Arabic *rukbatun*, which means not only the knee of humans, but is also applied to a part of the foreleg of quadrupeds. See E. W. Lane, An Arabic-English Lexicon, London, 1867, 1143.

9 EZEN-*ma* is obscure. The parallel passage in LKA 103:8 (No. 9) has *šá ku*.
10 The rest of this incantation is closely paralleled by KAR 70 r. 25–30 (No. 22), which is designated as a separate incantation in the catalogue of incipits ii 19. See the comments to No. 22.
14 Though syllabic writings of *šuburru* are relatively uncommon, in both this text and the parallel cited above it is written syllabically.

NO. 9

Text: LKA 103:1–13
Previous Edition: MAOG 1/1 44

1 [*x x x* (*x*)] *x* [*x x x* (*x*)]	1 traces
2 [*x x x* (*x*)] *an* [*x x x* (*x*)]	2 traces
3 [*x x x* (*x*) *ri*]-*kib-ta-ka x* [*x x*]	3 [...] your [love]-making(?) ... [...]
4 *r*[*a-am* DÀR]A(?) 6-*šú*	4 With the love-[making of a mountain goat(?)] six times,
5 *ra-am a-a-lì* 7-*šú*	5 With the love-making of a stag seven times,
6 *ra-am* BURU$_5$.ḪABRUD.DA.MUŠEN 12-*šú*	6 With the love-making of a partridge(?) twelve times,
7 *ra-man-ni ra-man-ni áš-šu ṣe-eḫ-ra-k*[*u* (*x x x*)]	7 Make love to me! Make love to me because I am young! [(...)]
8 *ù ri-kib-tú* DÀRA.MAŠ *šá ku ra-man-ni* [TU$_6$ ÉN]	8 And the love-making of a stag .... Make love to me! [Incantation formula].
9 INIM.INIM.MA DIŠ NA *ana* SAL GIN-*ka* LÁ	9 Incantation. If a man is not able to have intercourse with a woman.
10 DÙ.DÙ.BI SAG.DU BURU$_5$.ḪABRUD.DA.MUŠEN NITÁ	10 Its ritual: the head of a male partridge(?),
11 NA$_4$.KÙ.BABBAR NA$_4$.KÙ.GI *ri-kib-te a-a-lì ina* KUŠ ⟨⟨*x*⟩⟩	11 a silver bead, a gold bead, the dewclaw of a stag (you put) into a ... leather bag,
12 DÙ.DÙ.BI ÉN 7-*šú ana* UGU ŠID-*nu* [*x x*]	12 you recite the incantation over (it) seven times [...]
13 [*x*] *la áš u x* [*x x x* (*x*)]	13 ... [...]

COMMENTARY

3 The incantation is closely paralleled by BM 46911:1–9 (No. 8) and the beginning should perhaps be restored from that text.
4 See STT 280 iv 15f. (No. 5) for a parallel to these lines.
7 Because of *ù* beginning the following line, there may well have been something written on the edge of the tablet in this line as there probably was in the following line if TU$_6$ ÉN is to be restored rather than simply ÉN.
8 *šá ku*, corresponding to EZEN-*ma* in the parallel, remains obscure.
9 That LÁ is to be read *muṭṭû*, "inadequate," "insufficient" is shown by comparing the following related passages: [*ana* SAL] *a-la-ka*

muṭ-⌈ṭu⌉ LKA 96 r. 11, *ana* SAL GIN LÁ AMT 64,2:14, *[ni-iš]* ŠÀ-*šú ṣa-bit-ma ana* SAL GIN-*ka* LÁ Köcher BAM 112 i 18′ (= KAR 193), *ana* SAL GIN-*ka* LÁ *ana* SAL ŠÀ-*šú* NU ÍL-*šú* Köcher BAM 232 i 17′ (not preserved in dupls. AMT 21,2 and K.9216), *a-na* SAL *a-la-ka mu-uṭ-ṭú a-na* ŠÀ.ZI.GA *šur-ši-šu-ma ana* SAL GIN-*šu* AMT 88,3:2f. I understand *muṭṭû* in these phrases to mean that the man could not get an erection sufficient for intercourse. For related expressions, see n. 47 in the Introduction.

NO. 10

Text: STT 280 iii 34–42

34 [ÉN] UR.MAḪ *lu-u x x* [*x x x* (*x*)]
35 *r*[*i-k*]*ib-ta-k*[*a*] *l*[*u x x x* (*x*)]
36 *i-*[*n*]*a q*[*í-b*]*it* AN.Z[ÍB ᵈ*Iš-tar* ᵈ*Na-na-a*]
37 ᵈ*Ga*[*z-ba*]*-ba* ᵈ*K*[*a-ni-šur-ra*]
38 ÉN *an-ni-ti* 3-*šú* ŠI[D-*nu*] *x x*

---

39 DÙ.DÙ.BI [SÍ]G BABBAR SÍG SA_5 NU(!). NU(!) 7 [*x x x* (*x*)]
40 7-*ú u* 7 KA.KEŠDA KEŠ[DA *x x x* (*x*)]
41 ÉN *ina muḫ-ḫi* [ŠID-*nu* (*x x x*)]
42 *ina x x x* KEŠDA-*ma* [ŠÀ.ZI.GA]

34 Incantation. Lion! Bull!(?) ... [...]
35 Your love-making(?) ... [...]
36 At the command of wise [Ištar, Nanaya]
37 Ga[zba]ba (and) K[anišurra].
38 This incantation you recite three times. ...

---

39 Its ritual: you spin white [woo]l, red wool, seven [...],
40 you tie seven and seven knots [...];
41 [you recite] the incantation over (them) [...];
42 around his waist(?) you tie (the thread) and [he will recover potency].

COMMENTARY

34 Cf. *it-ti-ka lit-ba-a ni-e-š*[*ú*(?)] LKA 102:3 (No. 6). The interpretation of *lu-u* as *lû*, "bull," is only a guess.

38 Perhaps the doubtful sign is TU_6, but it is quite uncertain since it ought to come before the ritual instructions.

NO. 11

Texts: KAR 236:18–29, r. 1–15 A
LKA 99b:1–11 B = 25–r. 4
KAR 243 r.(!) 1–12 C = r. 3–15
LKA 99 d i 4–25 D = 18–r. 15
STT 280 ii 62–iii 23 E = 18–r. 15
K.11076 Copy plate 3 F = 23–30

Previous Edition: MAOG 1/1 34f.

18 [DIŠ N]A ÍL ŠÀ-*šú* KAR-*ma lu* ⌈*ana*⌉ SAL-*šú lu ana* SAL BAR-*ti* ŠÀ-*šú* NU ⌈ÍL⌉
19 *ana* IGI 15 MUL.MEŠ GI.GAB GUB-*an* UDU.SIZKUR BAL-[*qí*]
20 NÍG.NA ŠIM.LI GAR-*an* KAŠ.SAG BAL-⌈*qí*⌉
21 UZU.ZAG UZU.ME.ḪÉ UZU.KA.IZI [*tu-ṭaḫ-ḫa*]

18 [If a man]'s potency is taken away and his "heart" does not rise for his own woman or for another woman,
19 you set up a reed altar facing Ištar-of-the-Stars, you sacrifice a sheep;
20 you set up a censer of juniper, you libate beer,
21 [you offer] the shoulder, fatty tissue, and the roast.

Variants

18 end of line in *D* undeciphered *E* ŠÀ-⟨*šú*⟩ KA[R *lu*] *ana* SAL(!)-*šú lu* ⟨*ana*⟩ SAL BAR-*ti*
19 *D* line ends ŠI]M.LI GAR-*an*, *E* [*ana* IGI ᵈ*I*]*š-tar* MUL.MEŠ UDU.SIZKUR DÙ-*uš*
20 *D* KAŠ ⌈BAL-*qí*⌉; see Commentary below.

22 2 NU Ì.UDU 2 NU GAB.LÀL 2 NU *kup-ri* 2 NU IM.BABBAR	22 You make two figurines of tallow, two figurines of wax, two figurines of bitumen, two figurines of gypsum,
23 2 NU NÍG.LAG 2 NU GIŠ.ERIN DÙ-*uš ina* DUG.BUR.ZI NU AL.ŠEG$_6$.GÁ	23 two figurines of dough, two figurines of cedar; in an unfired *pursītu*-vessel
24 *ina* IZI *ana* IGI 15 MUL.MEŠ *ta-šár-rap-ma kam* DU$_{11}$.GA	24 you burn them in a fire facing Ištar-of-the-Stars and you recite the following:
25 ÉN *na-na-rat* AN-*e te-li-tu* ^{d}*Iš-tar*	25 Incantation. Bright one of the heavens, wise Ištar,
26 *be-let* DINGIR.MEŠ *šá an-na-šá an-nu*	26 Mistress of the gods, whose "yes" is indeed "yes,"
27 *mu-tal-la-at* DINGIR.MEŠ *šá qí-bit-sa ṣe-rat*	27 Proud one among the gods, whose command is supreme,
28 *be-let* AN-*e u* KI-*tì mu-ma-ʾi-rat kàl* URU.URU	28 Mistress of heaven and earth, who rules all towns —
29 ^{d}*Iš-tar* ⟨*ana*⟩ MU-*ki kit-mu-su* ŠU.NIGIN EN.MEŠ-*e*	29 Ištar, ⟨at⟩ your name all lords are bowed down.
30 *ana-ku* NN A NN *ak-ta-mis* IGI-*ki*	30 I, NN, son of NN, have bowed down before you.
1 *ša kiš-pi ep*(!)-*šu ina* KI *šu-nu-lu* NU.MEŠ-*ia*	1 (I) against whom magic has been performed, figurines of whom have been laid in the ground —
2 GIM NA$_4$.ZA.GÌN *lu-bi-ib zu-um-ri*	2 May my body be purified like lapis lazuli!
3 GIM NA$_4$.GIŠ.NU$_x$(ŠIR).GAL *lu* ZALÁG.MEŠ SAG.MEŠ-[*ia*]	3 May [my] features be bright like alabaster!
4 GIM KÙ.BABBAR *eb-be* GIM KÙ.GI *ru-še-e a-dir-ta a-a ar-ši*	4 Like shining silver and reddish gold may I not be dull!
5 Ú *tar-muš* Ú.IGI.LIM Ú.IGI.NIŠ Ú.AŠ.TÁL.TÁL	5 May *tarmuš*-plant, *imḫur-līmu*-plant, *imḫur-ešrā*-plant, *ardadillu*-plant,
6 Ú SIKIL Ú.KUR.RA GIŠ.KAN.U$_5$	6 *usikillu*-plant, "mountain"-plant, (and) GIŠ.KAN.U$_5$-plant
7 *liṭ-ru-du ru-ḫe-e-a an-nam* 3-*šú* DU$_{11}$.GA-*ma*	7 dispel my enchantment! This you shall recite three times.

Variants

23 *D* [2 NU I]M 2 NU *li-še* 2 NU *e-re-ni*, *F* DUG.BUR.ZI.GAL
24 *kam* DU$_{11}$.GA only in *A* and *F*, *D* M[UL] or ^{d}[15], *-ma* omitted
25 *B* AN.ZÍB *D ta-li-tu E* ^{d}*Na-*[
26 *B* [*x x be-l*]*et D* DINGIR *be-let*
27 *D* DINGIR.DINGIR *šá qí-bít-sa*
28 *B* AN *u* KI *D* DÙ.A.BI URU.URU.MEŠ *E*, *F ka-la* [
29 *D be-lu be-le-e E nap-ḫar* E[N
30 *D ak-ta-mi-is ma*(!)-*ḫar*(!)-*ki*(!), *F -m*]*i-is m*[*a-ḫar-ki*]

1 *B šá kiš-pi e-pu-šú-ni ina* KI *šú-nu-lu* NU.MEŠ-*ia D* D]Ù-*ni šu-nu-lu E šá kiš-pu ep-šú-ni-ni*
2 *B líb-bi-ib D i*]*b* SU-*ri* GIM NA$_4$.GIŠ.NU$_x$(ŠIR).GAL, *lu* only in *A*
4 *B eb-be u* KÙ.GI *ru-uš-*⌈*ši*⌉ . . . ⌈*a-a ar-ši*⌉ *C* -⌈*ta a ar-ši*⌉ *x D ru-še-e a-*ḪU*-ta ia-ar-ši*
E GIM KÙ.BABBAR *eb-be* omitted, *ru*[*š-š*]*i-e a-dir-t*[*ú*
5 *C ta*]*r-ḫu*
7 (*C* used in transliteration) *D li-iṭ-ru-du ru-ḫe-e-ia* (rest of line omitted) *E li-iṭ-*

8	DÙ.DÙ.BI KÙ.BABBAR KÙ.GI NA$_4$.ZA.GÌN NA$_4$.GIŠ.NU$_x$.GAL	Its ritual: silver, gold, lapis lazuli, alabaster.
9	Ú *tar-muš* Ú.IGI.LIM Ú.IGI.NIŠ Ú.AŠ.TÁL.TÁL	*tarmuš*-plant, *imḫur-līmu*-plant, *imḫur-ešrā*-plant, *ardadillu*-plant
10	Ú.SIKIL Ú.KUR.RA GIŠ.KAN.U$_5$ *ina* ÉŠ GADA È-*ak*	*usikillu*-plant, "mountain"-plant, (and) GIŠ.KAN.U$_5$-plant you string on a linen cord
11	*ina* GÚ-*šú* GAR-*an* UDU *pu-ḫa-la ina* SAG GIŠ.NÁ-*šú*	(and) put (it) around his neck. You tie a ram at the head of his bed,
12	[UDU TA]R-*su ina še-pit* GIŠ.NÁ-*šú tar-kas*	[a wea]ned sheep at the foot of his bed.
13	*ina* SAG.KI *pu-ḫa-la u* SAG.KI UDU TAR-*si*	From the forehead of the ram and the forehead of the weaned sheep
14	SÍG.MEŠ *ta-na-saḫ-ma* DUR.MEŠ *a-ḫi-na-a* NU.NU	you pull out wool and spin separate threads.
15	ÉN *x x x* [*x x x*] *ana* UGU ŠID-*nu ina* MÚRU-*šú* KEŠDA-*ma* ŠÀ.ZI.GA	The incantation "..." you recite over (them), tie (them) around his waist, and he will have potency.

Variants

8 *C* NA$_4$ *x x* (instead of NA$_4$.GIŠ.NU$_x$.GAL)
9 *C* Ú *tar-ḫu*, GIŠ.IGI.NIŠ
11 *C* UDU *pu-ḫa-lu*
12 *D* KA.KEŠDA
13 *C* [UDU] *pu-ḫa-lu* instead of *u* SAG.KI
14 *A* NU.N[U(!)] *D ta te nu*, though perhaps]-*ta-te* NU.⸢NU⸣(!) (collated from photo)
15 *E* followed by rubric: 30 [MU.MEŠ-*n*]*i*(?)

COMMENTARY

All copies of this text are poorly preserved. The text of A has been used in the transliteration except as indicated in parentheses with the variants. The many differences in line division have been disregarded.

18 This ritual is clearly intended to be performed before the incantation (see line 24), and is so given here.

19 Read *Ištar kakkabī*, "Ištar-of-the-Stars," i.e., Venus. Cf. ᵈDIL.BAT = ᵈIštar MUL.MEŠ Erimḫuš V 5. Cf. EŠDAR *ká-ku-bu-um* in OA texts (references AHw. s.v.). See also K. 9036:12′ below.

20f. Text D presents some difficulty here. BAL-⸢*qí*⸣ in line 6 (collated) cannot correspond to KAŠ.SAG BAL-*qí* in line 20 of the combined text since line 5 already ends with [ŠI]M.LI GAR-*an* (collated). Line 21 may have been omitted and line 20, or at least the end of it, repeated.

25 The incantation has two distinct parts, the first formed by an address to Ištar, the second made up of a section having to do with dispelling sorcery. (Note that the ruling in D is a modern scholar's copying error; it is not on the original. The expected ruling between lines 2 and 3 of this text is on the original, but not in Ebeling's copy.) The incantation seems to have no specific relevance to love-making, yet it was considered a potency charm in Assur, in Nineveh and at Sultantepe.

The epithet is a common one of Ištar as Venus. See in a hymn to Ištar *at-ti-ma na-an-na-rat* AN-*e u* KI-*tì* STC 2 pl. 75:5, also the duplicate KUB 37 36:8′.

27 For *muttallu*, with proposals for etymology, see Landsberger, JCS 8 132f. The epithet also occurs in both copies of the text cited above. The variant *qí-bít-sa* gives an unambiguous example of BE with the value *bít* in this word, questioned by Borger (JCS 18 51 and 54) in his review of Lambert's Babylonian Wisdom Literature.

29 The emendation is given with reserve, since *ša-pal-ki* is expected in this common phrase.

30 The variant in D must be emended to *ma-ḫar-ki*, in spite of the palaeographic difficulties. The original is written much more clearly than the copy would indicate, and does not even allow the reading *ma-*⟨⟨*a*⟩⟩-⸢*ḫar-ki*⸣. Cf. such passages as *ana-ku ana su-ul-li-ka ak-ta-mis ma-ḫar-*[*ka*] Köcher BAM 316 vi 21.
1 Note the variant in E, *ep-šu-ni-ni*, making clear the interpretation, "which has been performed against me." Cf. [DIŠ NA] *ka-šip-ma* UZU.MEŠ-*šú tab-ku lu ina* GIN-*šú lu ina* ⸢GUB⸣-[*zi-šú lu ina*] KI.NÁ-*šú lu e-nu-ma* KÀŠ(!).MEŠ-*š*[*ú*] *i-*[*šat-t*]*i-nu* [*ri-ḫ*]*u-su* GIN-*ak* GIM SAL *su-u'-su l*[*a e*]*-lil* [NA B]I *ri-ḫu-su* KI LÚ.ÚŠ *ina* KI *šu-*[*nu-lat*] "[if a man] is bewitched and his flesh sags(?), and his 'semen' discharges when he is walking, standing, lying down, or [urin]ating, he is ... like a woman, he is (ritually) impure; [that man]'s semen has been put in the ground with a corpse" STT 280 i 22–25, restored from LKA 144 r. 23ff. Cf. also ... *ri-*[*ḫu-us-s*]*u* [KI LÚ.ÚŠ] *šu-nu-lat* GIŠ-*šú* ⸢*la*⸣ [*x x x*] STT 280 i 12f.
2 Cf. *ub-ba-ab* SU-*ia*$_5$ Maqlu IX 163. The text of A has the Assyrian form *lubbib*.
3 Because of frequent occurrences of *namrūtu* with *būnu*, it is assumed here that SAG.MEŠ represents the plural of *būnu* and not *pūtu*, another equivalent in the lexical texts. Note the following occurrence in a medical text: SAG.MEŠ-*šú e-te-nen-nu-u* "his features are contorted(?)" Köcher BAM 49:4′, cf. ibid. 55:6 and 57:3′.
4 Cf. *i-dir-tú a-a ar-ši* in a similar context in Ebeling Handerhebung 80:69.
6 For GIŠ.KAN.U$_5$, see Thompson DAB 239. Cf. also Ú.KAN.U$_5$ KAR 70:16 and GIŠ.KAN.Ḫ[U+SI] KUB 4 48 iii 13; it also occurs in Köcher BAM 230:28 and often in medical texts. The Akkadian reading is unknown to me.
7 The line includes in texts A and C directions addressed to the person who performs the ritual: "you say this three times." The texts of both D and E have no ruling and continue directly with the ritual. The usual formula TU$_6$ ÉN is lacking.
8 The ritual in E is too broken to use in the edition of the ritual. UDU.⸢NITA⸣ may be a variant for UDU *pu-ḫa-lu*.
10 Interpretation of KU as ÉŠ (i.e., *ašlu*) is uncertain since there are no syllabic writings of *ašlu* in such contexts.
11 The rest of the ritual is closely related to the incantation which follows it. Its first line probably occurred in line 15, where the traces in C are perhaps to be read *ina* SAG(!) GIŠ.[NÁ-*ia*$_5$].

NO. 12

Texts: **KAR 236 r. 16–23** **A**
LKA 99 d i 26–30 **B = 16–19**

Previous Edition: MAOG 1/1 36

16 [ÉN *ina* SA]G GIŠ.NÁ-*ia*$_5$ KEŠDA UDU *pu-ḫa-lu*
17 [*ina še-pit* GIŠ.NÁ-*i*]*a*$_5$ KEŠDA UDU TAR-*su ina* MÚRU.MEŠ-*ia*$_5$ SÍG.MEŠ-*šú-nu rak-sa*
18 [GIM *pu-ḫa-li* 11-*šú*] GIM ⟨UDU⟩ TAR-*si* 12-*šú* GIM BURU$_5$.ḪABRUD.DA.MUŠEN 13-*šú*
19 [*ra-man-ni* GIM] ŠAḪ 14-*šú* GIM AM 50 GIM [DÀ]RA.MAŠ 50
20 [*x x x* (*x*)]-⸢*ta*⸣-*at-tú-ka kàl da-ád-me*
21 [*x x x* (*x*)]-*ta-at-tú-ka kàl ḫur-šá-a-ni*

16 [Incantation. At the hea]d of my bed a ram is tied.
17 [At the foot of my bed] a weaned sheep is tied. Around my waist their wool is tied.
18 [Like a ram eleven times], like a weaned sheep twelve times, like a partridge(?) thirteen times
19 [Make love to me, and like a] pig fourteen times, like a wild bull fifty times, like a s[ta]g fifty times!
20 The inhabited regions [...] you!
21 The mountain regions [...] you!

Variants

16 GIŠ.N]Á-*ia*
17 *i-na* ⸢MÚRU⸣-*ia*

22 *i[na qí-bit ^{d}Iš-tar] be-let ru-a-me ^{d}Na-na-a be-let* ḪI.LI	22 Acc[ording to the command of Ištar], goddess of feminine charms (and) Nanaya, goddess of sexual attractiveness.
23 *š[i-n]a iq-ba-a ana-ku* DÙ-*us* TU$_6$ ÉN	23 T[he]y commanded; I performed. Incantation formula.

COMMENTARY

This incantation is clearly based on the ritual which precedes it in both copies, which prescribes tying the animals to the head and foot of the bed and pulling out and using their wool. In fact, that ritual, or at least the last five lines of it, must be considered the ritual for this incantation. The incantation is followed by the colophon.

16 For the first two lines, cf. KAR 70 r. 18ff. (No. 14) and KAR 70:45ff. and duplicate (No. 13).

17 A reading *naksu*, "slaughtered," gives no sense in this passage. TAR-*su*, i.e., *parsu*, "separated," "weaned," is more likely, though we do not know how long after weaning a designation of "weaned" was appropriate. From the context it is clear that a young male sheep, mature enough to have produced wool, is meant. In connection with binding wool about the waist, cf. a ŠÀ.ZI.GA ritual, *ina šaḫ-ra-at* [KU]N *ù* SÍG *š[ab-ri-šu ša* UDU *ta-lam-me-ma] ina* MÚRU-*šú t[a-ša-kan-ma]* TI-*uṭ* "you [put] about his waist hairs from the tail and hairs from the [perineum of a sheep] and he will recover" KUB 37 80:9′f.

19 Since a verb is required in the context, *ra-man-ni* is probably to be restored. For this passage, cf. LKA 103:6f. (No. 9), also STT 280 iv 14ff. (No. 5). It is probable that "fifty times" is meant, even though *-šú* is lacking.

20 A verb, perhaps a precative, is certainly to be restored, but *natāku* is unlikely since *tú* is extremely rare except for writing the final syllable of a word.

22 For *ru'āmu*, "feminine charm," see Held, JCS 15 14. *bēlet kuzbi* is a common epithet of Nanaya. Like *lalû*, *kuzbu* is used of men, women, and objects. It has a specifically sexual connotation in such passages as *ur-ki pi-te-ma ku-zu-ub-ki lil-qí* "open your *ūru* so that he can take your *kuzbu*!" Gilg. I iv 9, and UD.4.KAM ÍD NU *e-bir ku-zu-ub-šu* ŠUB-*ut* "fourth day: he shall not cross a canal or his *kuzbu* will fall" Iraq 21 pl. 14 (after p. 53) 19. It is a general word for attractiveness in such passages as *ku-uz-bu ḫi-it-lu-pa lu-le-e ma-la-a* "(colossi) clothed with *kuzbu*, filled with *lulû*" OIP 2 120:26, and É *a-na* ^{d}*Ṣar-pa-ni-tu$_4$ be-el-ti-ia ku-uz-ba-am ú-za-'-in* "the temple for Ṣarpanitu, my goddess, I decorated with *kuzbu*" VAB 4 90 i 32f. Cf. also the name of a garment TÚG.NÍG.ḪI.LI AfO 18 330:240.

NO. 13

Texts: KAR 70:45–r. 9 A
81–3–30,377 (= BM 46911) r. 1–15
Copy plate 3 B = 46–r. 8

Previous Edition: MAOG 1/1 30f.

45 [ÉN *ina* SAG-*ia da-á]š-šú ra-ki-is* : *ina še-pi-ti-ia* 46 *[pu-ḫa-lu ra-ki-i]s da-áš(!)-šú ḫu-ub-bi-ban-ni*	45 [Incantation. At my head a bu]ck is tied! At my feet 46 [a ram is tied]! Buck, caress me!
47 *[pu-ḫa-lu] rit-ka-ban-ni*	47 [Ram], copulate with me!
48 *[x x x] du-ku-uk ri-i-mi it-ti-ka lit-ba-a* 49 *e-mu-qa-an it-ti-ka lit-ba-a bir-ka-ka a-ni-ḫa-tu*	48 [. . .] Prance about, wild bull! Let your strength rise for you! 49 Let your tired knees rise for you!

Variants

46 [*x* S]I(?) *pu-ḫ[a*
49 *a-ni-ḫa-a-tu*

1 [*it-ti-ka lit-ba*]-⌈*a*⌉ *mi-na-tu-ka*
it-ti-ka [*li*]*t*-[*ba-a*] *meš-re*-⌈*tu*⌉-[*ka*]
2 [*it-t*]*i-ka lit-ba-a ku-lu-l*[*i-ka*]
3 [*x x x*]-*ka*-⌈*ma*⌉(?) *ma-a-a-al*-⌈*ta*⌉ [*x x*]
4 *x x x x* ⌈*ta*⌉-*ʾ-dir ra-am-ka* ⌈*e*⌉ *ta-šú*-[*uš*]

5 *ina qí-bit* ⟨⟨*ina*⟩⟩ *te-e te*-⌈*li*⌉-*ti* ⌈ᵈ⌉*Iš-ta*[*r*]

6 ᵈ*É-a* ᵈUTU *ù* ᵈ*A*[*sal-lú-ḫi*] ⌈TU$_6$⌉ ÉN

1 [Let] your limbs [rise for you]!
[Let] your members [rise] for you!
2 Let [your] ... rise [for] you!
3 [...] ... the bed [(...)]
4 Do not(?) fear ...! Do not wor[ry] about your love-making!
5 According to the wording(?) of the incantation of wise Ištar,
6 Ea, Šamaš, and A[salluḫi]. Incantation formula.

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7 DÙ.DÙ.BI Ì.BUR *ina* GIŠ *šú x x x ku* GIŠ.KU TI-*qí* [*x x x*] *x x*
8 ŠIM.LI 3-*šú ana* IGI ⌈ᵈ⌉[15 *x* É]N *an-ni-tú* 3-*šú* [*ana* UGU ŠI]D-*nu*

9 *mi-na-ti-šú* [Š]ÉŠ-*ma* ŠÀ.ZI.GA

7 Its ritual: you ... *pūru*-oil, in ...; you take boxwood [...] ...,
8 cyprus; you [...] three times before [Ištar]; you recite this incantation [over (it)] three times,
9 you rub his organs (with the oil) and he will have potency.

Variants
5 [ᵈ]15 6 ᵈBE

COMMENTARY

The duplicate, 81–8–30, 377 (= BM 46911), is from a Babylonian site, but, without a study of the other tablets in the 81–8–30 collection, no specific site can be given, though it is probably either Sippar or Babylon.

45 The restoration is based on *ina* SAG GIŠ. NÁ-*ia lu ra-ki-is da-áš*-⌈*šú*⌉ KAR 236:5 (No. 14) and is assured by -*á*]*š-šú* according to Dr. Köcher's collation of the excavation photograph. It is probable that this incantation is the one of which the first line is partially preserved in LKA 94 iii 3: ÉN *ina* SAG-*ia*$_5$ *x* [*x x x*].

46 The variant has [*x* S]I or [*x* Ḫ]AB; the sign is not UDU.

48 For *tebû*, with comment on this passage, see the discussion, p. 9. For the use of *itti* here, cf. such passages as KI-*ka li-ru-bu mit-gu-ru* KAR 58:8, see Ebeling Handerhebung 36:8–18.

1 According to the original, there is enough space at the beginning of the line for the restoration given.

2 For *kulūlu*, see AHw. s.v. From the parallels in this passage, *kulūlu* seems to be a part of the body. Such an interpretation also fits Maqlu V 48.

4 Cf. the similar passage LKA 97 ii 18f. (No. 19), where *e ta-ʾ-dir* and *e ta-šu-uš* appear in parallelism. Note also that the *ina qibīt*-formula occurs immediately after *e ta-šu-uš* in that text as it does here, and that the formulas are very similar. Despite collation, nothing is certain for the first part of the line.

5 The phrase *ina qí-bit te-e* occurs only in this text. Perhaps *te-e* should be omitted as a scribal error.

NO. 14

Texts: KAR 236:1–17 A
KAR 70 r. 10–24 B = 1–17
KAR 243 obv.(!) 1–14 C = 4–17

Previous Edition: MAOG 1/1 32

1 ÉN *li-lik* IM KUR-*e l*[*i-nu-š*]*u*

1 Incantation. Let the wind blow! Let the mountains [quak]e!

2 *lik-ta-ṣir ur-pa-tum*$_4$*-ma ti-ku lit-tuk*	2 Let the clouds gather! Let the moisture fall!
3 *lim-gu-ug* AṆŠE-*ma* SAL.ANŠE *li-ir-kab*	3 Let the ass swell up! Let him mount the jenny!
4 *lit-bi*? *da-áš-šú li-ir-tak-ka-bu ú-ni-qí x*	4 Let the buck get an erection! Let him again and again (var. omits) mount the ... young she-goat!
5 *ina* SAG GIŠ.NÁ-*ia lu ra-ki-is da-áš-*⌈*šú*⌉	5 At the head of my bed is tied (var.: I have indeed tied) a buck!
6 *ina še-pit* GIŠ.NÁ-*ia lu ra-ki-is pu-ḫa-lu*$_4$	6 At the foot of my bed is tied (var.: I have indeed tied) a ram!
7 *šá* SAG GIŠ.NÁ-*ia ti-bá-a ra-man-ni*	7 The one at the head of my bed, get an erection, make love to me!
8 *šá še-pit* GIŠ.NÁ-*ia ti-bá-a ḫu-ub-⟨bi⟩-ba-an-ni*	8 The one at the foot of my bed, get an erection, caress me!
9 *ú-ru-ú-a ú-ru* SAL.UR *ú-šar-šú ú-šar* UR.KU	9 My vagina is the vagina of a bitch! His penis is the penis of a dog!
10 GIM *ú-ru* SAL.UR *iṣ-ba-tú ú-šar* UR.KU	10 As the vagina of a bitch holds fast the penis of a dog, (so may my vagina hold fast his penis)!
11 GÌŠ-*ka li-ri-ka ma-la maš-ga-šú*	11 May your penis become as long as a *maš-gašu*-weapon!
12 *áš-ba-ka ina bu-un-zer-ri šá ṣi-ḫa-a-te*	12 I sit in a net of love-making!
13 *bu-ʾu-ra a-a aḫ-ṭi* TU$_6$ ÉN	13 May I not miss the quarry! Incantation formula.
14 INIM.INIM.MA ŠÀ.ZI.GA	14 Incantation for potency.
15 DÙ.DÙ.BI KU.KU NA$_4$.KA.GI.NA.DIB.BA KU.KU AN.BAR	15 Its ritual: pulverized magnetic iron ore, pulverized iron
16 [*ana*] ⌈Ì⌉.GIŠ.BUR ŠUB-[*di*] ÉN 7-*šú ana* ŠÀ ŠID-*nu* [NIT]A	16 you put [into] *pūru*-oil; you recite the incantation over (it) seven times; the man
17 [GÌ]Š-*šú* SAL SAL.LA-*šá* EŠ.MEŠ-*ma ir-ta-*[*na-ka-ab*]	17 rubs his penis, the woman her vagina (with the oil), then he can have inter-[course].

Variants

1 *B* KUR.MEŠ
2 *B* *ur-pa-tùm-ma*
4 *B* *li-ir-*[*kab*]
5 *B* *lu-ú ú-ra-ki-is*
6 *B* *lu-ú ú-ra-ki-is* *C* UDU *pu-*[
7 *B* *šá ina* *B, C* *ti-ba-a* *B* IŠ-*man-ni*
8 *B* *ti-ba-a* omitted *B* *ḫu-ub-bi-ba-an-n*[*i*]
C *ti-ba-a ḫu-bi-ba-an-ni*
9 *B* *kal-ba-ti* GÌŠ-*šú*
10 *B, C* *iṣ-ba-tu*
11 *C* *ú-šar-ka, maš-ga-ši*
12 *B* *áš-ba-ku* *C* *ina* only in this copy, *ṣi-ḫa-a-ti*
13 *B* *bu-ʾ-ú-ra*
14 *B* rubric on same line as following ritual; see commentary for ritual of *B*.
16 *C* NA$_4$(?) *x x* [*x x x*] ÉN

COMMENTARY

1 The first two lines are paralleled by LKA 101 r.(!) 12ff. (No. 15) and duplicates, except that that text has *li-nu-uš* KIRI$_6$. This passage also provides a parallel to a fragment of the Old Babylonian version of the Atra-

ḫasis Epic, BRM 4 1 i 14–17. (See Læssøe, BiOr 13, 96–102 for a discussion of the epic. The British Museum copies are published in CT 46 1–15. See the forthcoming edition of W. G. Lambert and A. R. Millard.) It is now possible to give a certain restoration for line 17. The comparable passage can be restored as:

14 [*li*]-*il-li-ik ša-ru*
15 [*qa*]-*aq-qá-ra li*-⌈*e*⌉-*er-ri*
16 [*er*]-*pé-e-tum li-ik*(!)-*ta-an-ni-ma*
17 [*ti-kum*] *a-ia it-tu-uk*

The restoration is made even more certain by a further variant of the first few lines of this incantation, K.8698:6′–8′ (No. 17):

[ÉN *l*]*il-lik* IM *a-a i-nu-u*[*š* KIRI$_6$]
[IM].DIRI.MEŠ *lik-ta-aṣ-ṣi-r*[*a*]
[*t*]*i-ik-ki a-a i*[*t-tuk*]

Since the Old Babylonian passage is clearly in a context where a lack of fertility is involved, it is likely that this incantation expresses a wish for fertility.

For *nâšu*, "quake," "shake," see Lambert BWL 291. Cf. also Iraq 24 93:6 DN ... *šá ina* KA-*šú ḫur-šá-a-ni i-nu-šú* "Adad ... at whose utterance (i.e., thunder) the mountains shake." For occurrences in lexical texts, see *dâmu* in CAD.

4 This text supports Landsberger's proposal (MSL 8/1 59) that *daššu* is the oldest category of male goats and *puḫālu* the corresponding term for male sheep. The broken sign at the end of the line was read EDIN by Ebeling. In their present state, both A and B preserve only the beginning of two horizontal wedges. The *unīqu* is not a kid, but rather a young female goat of mating age, as is shown by this passage. Since animals do not mate until they are sexually mature, the frequent occurrence in rituals of *unīqu la petîtu* (literally "unopened"), normally written ZEḪ(SAL+ÁŠ+GÀR) GIŠ NU.ZU (literally "which has not experienced the penis") shows, too, that the *unīqu* was of mating age.

5 For similar phrases in other incantations, see KAR 236 r. 16f. (No. 12) and KAR 70: 45ff. (No. 13).

7 The excitability of goats in the presence of women is well known, and it seems that we should understand here an imagined act of bestiality witnessed by the man (who is addressed in the second person in line 11) to excite his lust. Bestiality was certainly practiced in Mesopotamia, as in Palestine, but there is no evidence of a taboo against it in Mesopotamia, as there probably was against fellatio and cunnilinctus.

9 Normally *ūru* refers to the genitals of women, but can also be used of men, as is shown by [DIŠ NA] *ri-ḫu-su* GIN-*ma* NU ZU *ka-la ú-ri-šú* [*ik-kal-šú*] "[if a man]'s 'semen' discharges and he is unaware of it, his entire pubic area [hurts him]" AMT 61,1:9. Nevertheless, it is not easy to determine precisely what was understood by *ūru*. The following passages will illustrate the difficulty: *ur-ki pi-te-ma ku-zu-ub-ki lil-qí* "open your *ūru* so that he can take your *kuzbu*" Gilg. I iv 9; and *úr-šá ip-te-e-ma ku-zu-ub-šá il-qí* "she opened her *ūru* and he took her *kuzbu*" ibid. 16; SÍG SAL.LA SAL.ŠU.GI "hair from the *ūru* of a *šugîtu*-priestess" (to be used in a medical prescription) Küchler Beitr. pl. 9 ii 53; [gal$_4$].la.mu al.ša$_6$ un.gá.e.ne ti.il ba.ab.du$_{10}$ // en.e.še : *ú-ri-mi da*-[*mi-iq*] *ina ni-ši-ia gu-um-mu-ra-an-ni* "my *ūru* is still attractive; it is said among my people that it is worthless for me" 2R 16 iii 25ff. (= AJSL 28, 236:14ff.); SAL.LA NA$_4$.ZA.GÌN "a model *ūru* of lapis lazuli" Craig ABRT 1 16 i 25. Normally *šasurru* is the word for "vagina," as is shown by medical texts requiring that various materia medica be inserted: NAGAR DÙ *ana* ŠÀ.TÙR-*šá* GAR-*an* "you make a suppository and insert it in her vagina" Köcher BAM 240:65′ (= KAR 195:27) and NA$_4$.ZÚ.LUM *tur-ár* SÚD SÍG.ŠID NIGIN *ana* ŠÀ.TÙR-*šá* GAR-*an* "you char and crush a date pit, wrap it in a wad of wool and insert it in her vagina" Köcher BAM 237:25′ (= KAR 194). (The supposed effectiveness of the date pit may be related to its resemblance, especially when dried, to the female genitals. Cf. K. Jaritz "Dattelkern-Amulette aus Babylon," Zeitschrift für Ethnologie 82 [1957] 169–173.) In view of the lapis lazuli *ūru*-models, it is porbable that the well-known clay models of female genitals found in the Ištar temple

in Assur (WVDOG 58 pl. 36) are likewise representations of the *ūru*. It is thus probable that *ūru* is the usual word for the female genital area, though in some passages, such as this one, "vagina" is meant.

10 For such forms as *ú-ru-ú-a*, see von Soden GAG § 65 i. The text has *iṣbatu* "held."

11 For *mašgāšu*, a type of weapon, see Poebel, AfO 9 256f. and n. 23. See also the lexical passages cited in CAD sub *addu* A, *gamlu*, *gišḫaššu*, and *illulugišdilû*. For the *mašgāšu* of a chariot, see Salonen Landfahrzeuge 129. None of the known ancient weapons has yet been identified with the *mašgāšu*. From the present passage, it seems probable that the *mašgāšu* was somewhat the size and shape of a large penis. There is no reason to assume that it was a throwstick, as some scholars have done.

12 For the form *ašbāka*, see von Soden GAG § 75 c. 6.

14 Since the ritual of B differs considerably from the other copies, it is given separately here, following the line numbers of the text itself:

22 DÙ.DÙ.BI KU.KU AN.BAR KU.KU(text ŠU) NA$_4$.KA.GI.NA.DIB.BA(text AB)
23 Ú.IGI.LIM KI.A.^{d}ÍD ⟨⟨*a-na* ^{d}ÍD⟩⟩ *ina lìb-bi* Ì.GIŠ ŠUB-*di*
24 ÉN 7-*šú a-na lìb-bi* ŠID-*nu-ma* ŠÉŠ-*su*

15 The ritual of A and C is a duplicate (with minor variants) of LKA 102 r. 14–16 (No. 23). Cf. also No. 2:9ff., p. 18.

NO. 15

Texts: LKA 101 r.(!) 12–19 A
LKA 95 r. 6–11 B
STT 280 iv 37–41 C

12 ÉN *lil-lik* IM *li-nu-uš* KIRI$_6$	12 Incantation. Let the wind blow! Let the grove quake!
13 *liš-tak-ṣir er-pe-tum$_4$-ma ti-ku lit-tuk*	13 Let the clouds gather! Let the moisture fall!
14 *ni-iš lìb-bi-ia lu* A.MEŠ ÍD GIN.MEŠ	14 Let my potency be flowing river water!
15 *i-šá-ri lu* SA-*an sa-am-mi-e*	15 Let my penis be a (taut) harp string
16 *la ur-ra-da ul-tu muḫ-ḫi-šá* TU$_6$ ÉN	16 So that it will not slip out of her! Incantation formula.
17 DÙ.DÙ.BI SA ZÀ.MÍ TI-*qí* 3 KA.KEŠDA KEŠDA	17 Its ritual: you take a harp string (and) tie three knots in it;
18 ÉN 7-*šú* ŠID-*nu ina* ŠU^{II} 15 *u* 150 KEŠDA-*ma*	18 you recite the incantation seven times, you tie it around his right and left hands and then
19 ŠÀ.ZI.GA	19 he will recover potency.

Variants

12 *B li-lik*
13 *B* IM.DIRI.MEŠ-*ma*, *li-tuk* *C ur-pa-tum$_4$* ⟨*ti*⟩-*ku*(!)
14 *B niš*, *a-*⟨*li*⟩*-ku-u-ti* *C* [*lìb-bi*]-*ia*(!), GIN.MEŠ-*te*
15 *B* ⌈*i*⌉-*šá-ri lu-u šèr-an sa-mi-e* *C* GIŠ.ZÀ.MÍ
16 *B ú-*⌈*ra*⌉*-da ul-tú* *C* [*l*]*a-a ur-ra-*⟨*da*⟩ *ul-tú muḫ-ḫi-šú* ÉN
17 *B* INIM.INIM.MA ŠÀ.ZI.GA DÙ.DÙ.BI SA *sa-me-e* TI-*qí* ⌈3⌉ KA.KEŠDA KA.KEŠDA *C* G]IŠ.ZÀ.MÍ 3(text 2) KA.KEŠDA
18 *B* omits ÉN 7-*šú* ŠID-*nu* *C* 3-*šú* ŠID *B ina* ŠU^{II} ZAG *u* KAB
19 not preserved in *A* and *B*

COMMENTARY

12 This text is listed in the catalogue of incipits i 4. The first two lines of this incantation are paralleled by KAR 236:1f. (No. 14), except that the latter passage has *šadû* instead of *kirû*. See the notes to that text for further parallels.
13 For *tīku*, cf. the passages quoted by Muss-Arnolt, Dict. 1183. Because the word is nowhere written with the *qu*-sign, but with *ku*, as here, it can be considered certain that the final consonant is *k*. A derivation from *natāku* "drip," "pour out drop by drop," seems likely, though no other example of a noun formed in this way from a verb beginning with *n* can be cited.
14 Precisely what is meant by this line is not certain, but it probably expresses a wish for copious semen.
15 For *sammû*, "harp" (or possibly lyre or lute—convincing evidence is lacking), see especially Landsberger, ZA 42 155ff. It is a loan word from Sumerian zà.mí. See also Hartmann, Die Musik der sumerischen Kultur, Frankfurt am Main, 1960, 19–36. Note that the ritual which follows this incantation prescribes the use of a harp string. For a study of strings of musical instruments, see Anne Draffkorn Kilmer, "The Strings of Musical Instruments: Their Names, Numbers and Significance," Studies Landsberger 261–268.
16 The occurrence of *-šú* in C is another example of the use of the masculine suffix for the feminine which is common in late copies of texts. Cf. also the variants to STT 280 ii 12f. (No. 25).

NO. 16

Text: AMT 65,7:6–11
Previous Edition: Bab. 14 82–83 and 131–132

6 ÉN *lil-lik* IM *la x* [*x x x* (*x*)]
7 [*li*]*m*(?)*-la-a ú-re-e-tú la* [*x x x* (*x*)]
8 [*lim*(?)]*-la-a* ÍD.MEŠ*-ma l*[*a x x x* (*x*)]
9 [*li-g*]*u-ug* NN A NN *x* [*x x x* (*x*)]

10 [*i-na*(?) *p*]*i-til-ti* [*x x x* (*x*)]
11 [*x x x* D]UG *x* [*x x x* (*x*)]

6 Incantation. Let the wind blow! ... [...]
7 May the ... [fi]ll up! ... [...]
8 May the canals [fi]ll up! ... [...]
9 May NN son of NN [become exci]ted! ... [...]
10 [With(?) m]atting(?) [...]
11 [...] ... [...]

COMMENTARY

The number of the tablet is K.8790, not K.8970 as given in AMT.
6 Several other ŠÀ.ZI.GA incantations have similar lines. See the note to LKA 95 r. 6 (No. 15). Restoration for the end of the line is uncertain, in spite of the similarity to K. 8698:6′f. (No. 17). The sense is probably something like, "the rain will not hold back."
7 Collation shows [*li*]*m* is possible for the first sign. The meaning of *ú-re-e-tú* is uncertain. The text may be corrupt. In any case, the point seems to be that there should be water available to assure fertility.
9 The reading [*g*]*u* is assured by collation. Cf. the similar phrase NN A NN *ana* NN*-ti* DUMU. SAL NN*-ti li-e-gu-ug lim-ḫaṣ li-ir-kab ù li-še-rib* LKA 102 r. 10f. (No. 23). A restoration [*lim-g*]*u-ug* is also possible. Note preceding this incantation DIŠ NA *ana* SAL*-šú iṭ-ḫi-ma* (*x x x x*) *a-na* SAL*-šú* ŠÀ*-šú* NU ÍL "if a man approaches his woman (for sexual purposes) and his 'heart' does not rise for his woman" AMT 65,7:2f.

NO. 17

Text: K. 8698:6′–11′ Copy plate 3

6′ [ÉN *l*]*il-lik* IM *a-a i-nu-u*[*š* KIRI$_6$]
7′ [IM].DIRI.MEŠ *lik-ta-aṣ-ṣi-r*[*a*]
8′ [*t*]*i-ik-ki a-a i*[*t-tuk*]
9′ [*x*] *ta*(?) *mu šá al-du x* [*x x x*]
10′ [*x* (*x*) *š*]*u ip-pa-lu* [*x x x* (*x*)]
11′ [*x x x*(*x*)] *i x* [*x x x*(*x*)]

6′ [Incantation. Let] the wind blow! Let [the grove] not quake!
7′ Let the [clo]uds be gathered!
8′ Let the [mo]isture not f[all]!
9′ [...] ... which was born ... [...]
10′ [...] ... answers(?) [...]
11′ [...] ... [...]

COMMENTARY

This text is written in Babylonian script, rather than the Assyrian script which is much more common for texts from the library of Assurbanipal. For the view that most such tablets were originals from Babylonia and not copies prepared by the scribes of Assurbanipal, see Weidner, AfO 14 178 n. 37 and AfO 16 198.

6′ Two other texts, KAR 236:1f. and duplicate (No. 14) and LKA 101 r.(!) 12f. and duplicates (No. 15) with similar first lines have *linūš* and *littuk* instead of *aj inūš* and *aj ittuk* of this text. The significance of this contrast is not clear. See p. 34 for further comment.

NO. 18

Texts: K. 9415:1′–8′ Copy plate 2
K. 10002 ii 1′-5′ Copy plate 2

1′ *x* [*x x x* (*x*)]
2′ *s*[*a x x x* (*x*)] *x* [*x* (*x x x*)]
3′ *a-a* ⌈*i*⌉-[*ri-q*]*a* [*iš*]-⌈*pa*⌉-*tu*$_4$ ⌈*a-a ir-ma*⌉-*a* GIŠ.BAN
4′ *ta-ḫ*[*a-az r*]*a-me-ia li-in-ni-pu-uš-ma mu-ši-tam i ni-iṣ-lal* [TU$_6$ ÉN]

5′ INIM.[INI]M.MA ŠÀ.ZI.G[A]

6′ [DÙ.DÙ.BI GIŠ].⌈BAN *šá* GIŠ.IGI⌉.DÙ D[Ù-*uš x x x*]
7′ [*x x x* (*x*)] *x la*
8′ traces
(rest destroyed)

1′ ... [...]
2′ ... [...] ... [...]
3′ May the [qu]iver not become e[mpt]y! May the bow not become slack!
4′ Let the batt[le of] my love-making be waged! Let us lie down by night! [Incantation formula].

5′ Inc[anta]tion for potency.

6′ [Its ritual]: you make a bow of a thorn; [...]
7′ [...] ...
8′ traces

COMMENTARY

The reconstruction of this text is based on two fragments which seem to have the same incantation, though the fragments do not join and are possibly not parts of the same tablet.
3′ It is possible that *qaštu*, "bow," is here a name for the penis in view of GAŠAN SAL.MEŠ GIŠ.BAN-*su-nu li-ki*[*m*] "may the mistress of women (Ištar) take away their 'bows'" AfO 8 25:12f. The phrase is from a curse formula which expresses the wish that the troops turn into women and lose their masculinity. The relevance of the bow is further shown by a ŠÀ.ZI.GA ritual [GIŠ].BAN *šá* GIŠ.IGI.DÙ

DÙ-*uš* SA PÉŠ.ÙR.RA *ma-ta-an-*[*ša* GIŠ.GI] DIRI-*ši ina* SAG NITÁ *u* SAL *šá ṣa-al-lu* GAR-[*an*] "you make a (miniature) bow of a thorn, whose bow string is the tendon of a ...-rodent, you 'load' it [with an arrow], and you put it at the head of the man and the woman who are lying down" AMT 73,2: 7f., dupl. LKA 99d ii 4f. Note also GIŠ.BAN *š*[*á x x* DÙ-*uš*] SA.MUD MAŠ.DÀ KAB *ma-ta-an-*[*ša x x*] "you [make] a bow [of ...-wood], you [use] the tendon of the left hock of a gazelle for its string, [you 'load' it with an arrow(?)]." K.9036:8′f. For the bow and arrow as symbols of virility, cf. also a Hittite potency ritual translated in ANET^{2} 349:25.

4′ Perhaps there is not enough room to restore TU$_6$ ÉN.

NO. 19

Text: LKA 97 ii 18–26

18 ÉN *gu-ru-uš ka-na-a* SAR *e ta-ʾ-dir*	18 Incantation. Copulate! ... Do not be afraid!
19 *ti-ba-a e ta-šu-uš*	19 Get an erection! Do not worry!
20 *ina qí-bit* ^{d}15 ^{d}UTU ^{d}*É-a u* ^{d}*Asal-lú-ḫi*	20 According to the command of Ištar, Šamaš, Ea, and Asalluḫi.
21 ÉN *ul* IA-*ut-tu-un* ÉN ^{d}60 *u* ^{d}*Asal-lú-ḫi*	21 The incantation is not mine; it is the incantation of Ea and Asalluḫi;
22 ÉN ^{d}15 *b*[*e-l*]*et ra-a-mi* TU$_6$ ÉN	22 It is the incantation of Ištar, go[dd]ess of love. Incantation formula.
23 [DÙ.DÙ].BI [SÍ]G(?) MÁŠ.[NITÁ] ZI-*i* NÍG.TUR *šá* GÌŠ-*šú*	23 Its [ritual]: the hair(?) of a sexually excited buck, the "little thing"(?) of his penis,
24 [*x x x* SÍG(?) UD]U.NITÁ ZI-*i* SÍG.GAN.ME.DA *x* [*x x x*]	24 [wool(?) of a] sexually excited ram, red wool, ...
25 [*ina* MÚRU-*šú* KEŠDA A] ⌈KÙ⌉ DUB-*ak* ÉN 7-[*šú* ŠID-*nu*]	25 [you bind about his waist], you libate pure [water]; you recite the incantation seven times.
26 traces (rest destroyed)	26 traces

COMMENTARY

18 The first line of the incantation is similar to the incipit in the catalogue [ÉN] *gu-ru-u*[*š*] GIŠ.NIM MIN LKA 94 i 20 and an additional incipit ÉN *gur-*[*uš x x x* (*x*)] ibid. ii 26, which may correspond to the first line of this text.

That the first line and the second are parallel in structure seems certain, but *ka-na-a* SAR is enigmatic. A plant of this name is unknown. It is possible that the same phrase occurs in KAR 70 r. 4 (No. 13), but the reading there remains uncertain in spite of collation.

20 The *ina qibīt*-formula occurs in a number of ŠÀ.ZI.GA incantations, usually naming the goddesses of love. It occurs in a number of other incantations, but the only other homogeneous group of texts in which it occurs is Maqlu, where more than a dozen examples can be cited. Girra, the fire-god, quite appropriately is invoked a number of times, for usually the deities invoked are those specifically connected with the genre of incantation.

21 The *ul juttun*-formula is especially common in incantations in medical texts (AMT 10,1 iii 4f., AMT 23,7:6f., KAR 77:18–22, and passim in medical texts). The standard sequence is Ea, Asalluḫi, Damu, Gula, and

Ningirim. An example is *šip-ti ul* IA-*ú-tu-un ši-pat* ^{d}*É-a u* ^{d}*Asal-lú-ḫi ši-pat* ^{d}*Da-mu u* ^{d}*Nin-kar-ra-ak ši-pat* ^{d}*Nin-girim*$_x$ *be-let šip-ti* TU$_6$ ÉN "the incantation is not mine; it is the incantation of Ea and Asalluḫi, the incantation of Damu and Ninkarrak, the incantation of Ningirim, the goddess of incantations. Incantation formula" KAR 76 r. 17–20. There seems to be no direct parallel to the *ul juttun*-formula in the Sumerian incantations, but it occurs in Old Babylonian incantations in Akkadian (JCS 9 11:31–35, PBS 7 87:3ff., etc.) and in Middle Babylonian Boghazköy texts (KUB 37 48:6). It is striking that most examples of this formula are in texts usually classified as medical, though it also occurs in Lamaštu incantations. What is the significance of this fact? The answer is obvious: it occurs only in texts for exorcising demons. The only case of the *ul juttun*-formula in a context not involving exorcism is in this text, which is unique in having both the *ina qibīt*-formula and the *ul juttun*-formula. The *ul juttun*-formula is therefore probably an error here.

Both the *ina qibīt*-formula and the *ul juttun*-formula occur at the end of incantations and are surely intended to give a greater authority to the incantation and to heighten its efficacy.

23 Cf. AMT 62,3:18f. The NÍG.TUR of the penis does not to my knowledge occur elsewhere. Perhaps it refers to the pre-coital seminal secretions. The restorations are uncertain.

NO. 20

Text: K.9415 r. 2′–14′ **Copy plate 2**

2′ [*x x x* (*x*) *r*]*a-am-ka-ku*	2′ [With ...] I am washed.
3′* [*x x x* (*x*) *p*]*a-áš-šá-ku*	3′ [With ...] I am anointed.
4′ [*x x x* (*x*) *l*]*ab-šá-ku*	4′ [With ...] I am clothed.
5′ [*x x x* (*x*)] *x nu-ul-lu-šá pa-na-tu-u-a*	5′ [...] my face(?) is bedewed(?)
6′ [*x x x* (*x*) D]Ù(?)-*ma* NN A NN	6′ [...] ... NN son of NN
7′ [*x x x* (*x*) *gu-ru*]-*uš u gu-ru-uš*	7′ [... copula]te and copulate!
8′ [*x x x* (*x*)] *x-šú pu-ḫur* SA.MEŠ-*ka*	8′ [...] ... all your muscles
9′ [*x x x* (*x*)] *mu* GIŠ.NÁ-*šá* GAR-*at*	9′ [I, ...] ... whose bed is placed,
10′ [*x x x* (*x*)] *x-šá it-bu-ka* AN.ZÍB ^{d}*Iš-tar*	10′ [I, ...] whose [...] wise Ištar poured forth,
11′ [*x x x* (*x*)] ÁD.DA *ra-am* UR.BAR.RA *ra-man-ni*	11′ [...] ... Make love to me with the love-making of a wolf!
12′ [*ina qí-bit iq-bu-ú* A]N.ZÍB ^{d}*Iš-tar*	12′ [At the command of w]ise Ištar.
13′ [DÙ.DÙ.BI *x x x* (*x*)] *x* ŠÉŠ-*su*	13′ [Its ritual: ... with] ... you rub him.
14′ [DIŠ KI.MIN *x x x* (*x*) *ana* A].MEŠ ŠUB-*di* (rest destroyed)	14′ [If ditto ...] you put [... into water]

COMMENTARY

2′ The sequence of washing and anointing is standard. See Læssøe, Bit Rimki 14 n. 14. For Sumerian examples, see Falkenstein, ZA 45 37.

5′ The II form of *nalāšu* is otherwise unattested.

7′ See p. 9 for a discussion of *garāšu*.

9′f. A woman is referred to, as the suffixes *šá* show, whose readiness to make love is stressed.

11′ For similar phrases in these texts, see KAR 236 r. 18f. (No. 12) and LKA 103:4–8 (No. 9).

NO. 21

Texts: LKA 97 ii 10–17 A
K.2499 r. 1–6 Copy plate 1 B

10 ÉN *lab-šá-ku na-a-ku ḫal-pa-ak gur-u*[*š*]
11 *ina qí-bit pi-i te-li-te* ᵈ15
12 ᵈUTU ᵈ*É-a* ᵈ*Asal-lú-ḫi* ⌈TU$_6$ ÉN⌉

---

13 3-*šú* UR$_5$.GIM DU$_{11}$.GA-*ma*(?) NITA *u* SAL ŠÀ-*š*[*ú*(?)-*nu* (*x x x*)]
14 UR.BI *na-ši-šú-nu-ti* [*ul*] *i-nu-uḫ-ḫ*[*u*]
15 NAM.BÚR.BI ZÍD(?) *ḫ*[*a*(?)] ⌈*a*⌉ [(*x*) TI-*q*]*í ina* A GAZI.S[AR ŠUB-*di*]
16 *x x x ti* ḪI.ḪI-[*m*]*a*(?) SAG-*ka ú-ka*[*l*]
17 ZI NITA *u* SAL TAG-*ma* UR.BI *i-nu-uḫ-ḫu*

---

10 Incantation. I am clothed with copulation! I am enveloped with interco[urse]!
11 At the command of wise Ištar,
12 Šamaš, Ea, (and) Asalluḫi. Incantation formula.

---

13 You recite thus three times; (if) the man's and the woman's hearts
14 both wish, (but) they (still) [cannot] find satisfaction—
15 the alleviating ritual: take ...-flour(?), [put (it)] into *kasû*-water,
16 you mix [...], keep ready,
17 the sexual parts(?) of the man and woman you stroke, then they will find satisfaction together.

Variants

11 *te-li-tu$_4$* ᵈ*Iš-tar* ᵈ[
13 see commentary for ritual of *B*

COMMENTARY

10 The first line corresponds to LKA 94 i 12 *lab-šá-ku na-ka-ku ḫal-pa-ku*. Both texts of the incantation have *na-a-ku* which is to be preferred over *na-ka-ku* of the catalogue. For the form *ḫalpāk*, see von Soden GAG § 75c n. 6. In connection with being clothed with copulation, cf. similar expressions in such passages as *ru-à-ma-am la-ab-ša-at* "she is clothed with feminine charm" RA 22 170: 5, and *pu-lu-uḫ-ta-am lu la-ab-ša-a-ti* VAS 10 214 vi 36.
11 Collation shows [*p*]*i* in A.
12 The text of B has no ruling to separate the incantation from the ritual.
13 Because of difficulty in harmonizing the two rituals, that of B is given separately. The column is wide and the signs are closely written so it probably originally had the same text as A. The line numbers are those of the text itself.

3 3-*šú* ŠID-*nu-ma*(text GIŠ) NITA *u* SAL UR.BI [ŠÀ-*šú-nu*(?)]
4 *i-na-áš-ši-šú-nu-ti-ma ul i-*[*nu-uḫ-ḫu*]

---

5 NAM.BÚR.BI ZÍD *ḫa a a ti ina* A(text MIN) Ú.GAZI.SA[R ŠUB-*di x x x* (*x*)]
6 SAG-*ka ú-kal* ZI TAG-*ma* UR.BI [*i-nu-uḫ-ḫu*]

---

15 The interpretation of the line is uncertain. No flour called *ḫajātu* is known. Because of *q*]*í* in text A, TI has tentatively been interpreted as *leqû*.
17 Cf. LI.DUR SAL TAG-*at* NITA *u* SAL UR.BI [*i-nu-uḫ-ḫu*] LKA 102:17 (No. 6), restored from this passage. The reading of ZI in this passage is unknown to me.

NO. 22

Text: KAR 70 r. 25–30
Previous Edition: MAOG 1/1 34

25 ÉN DUMU.SAL ᵈ*Nin-gír-su pa-ši-ri ana-ku*
26 *um-mi pa-ši-rat a-bu-ú-a pa-ši-ir*

25 Incantation. I am a daughter of Ningirsu, the releaser.
26 My mother is a releaser, my father a releaser.

27 *ana-ku šá al-li-ka pa-šá-ru-um-ma a-pa-áš-šar*	27 I who have come, I can indeed release!
28 *šá* NN A NN GÌŠ-*šú lu-u* GIŠ.PA *mar-te-em-ma*	28 May the penis of NN son of NN be a stick of *martû*-wood!
29 *li-duk* KÁ *šu-bur-ri šá an-na-ni-tu-ú-a*	29 May it hit the anus of (my rival) NN (and injure her)
30 *la i-šab-ba-a la-la-a-šá* TU$_6$ ÉN	30 so that he cannot satisfy himself with her charms! Incantation formula.

COMMENTARY

This text is included in the catalogue of incipits ii 19. A slightly longer version of this incantation forms part of another, No. 8:10–15.

25 The identity of the daughter of Ningirsu intended here is not known. For the seven daughters of Ningirsu and Bau, see now Falkenstein, AnOr 30 p. 75. The epithet of Ningirsu implies that he could release one from the effects of evil magic; it is unattested elsewhere. Cf., however, Šurpu VIII 28, where he and his wife, Bau, are included in the list of deities who are to release and absolve a man who has broken a taboo. For Bau's connection with magic, cf. ᵈBa.ú tu$_6$.nam.ti.la šub.ba sag.gig.g[á.šè] : ᵈ*Ba-ú na-da-at ši-pat ba-lá-ṭi a-na di-*⌜'⌝-[*i*] "Bau, who recites the incantation of life against *di'u*-disease" KAR 41:5f., and a hymn in which she is equated with Ningirim, the well-known goddess of incantations: *ina* KÁ.DINGIR.RA.KI *ni-rib* DINGIR.MEŠ ᵈ*Nin-girim*$_x$ "in Babylon, the entrance of the gods, she (Bau) is Ningirim" KAR 109:12. See also the forthcoming edition of the Sumerian temple hymns by Å. Sjöberg and E. Bergmann line 268: nin a.zu.gal.sag.gi$_6$.ga "(Bau) the lady, great healer of the 'blackheaded' people," which Professor Å. Sjöberg has kindly allowed me to cite. Cf. also Maqlu IV 117–130.

28 A lexical example of *martû* is giš.ma.nu.tur.tur = *mar-tu-u* Hh. III 159 (MSL 5 106). Among examples in context are *mar-te-e* Maqlu I 66, *ma-ar-te-e ra-bu-ti* Lambert BWL 160 r. 14, GIŠ *maš-tu-ú* RAcc. 51 n. 31, *sik-kát šá mar-tu-ú* BE 8 154:12.

29 Anal intercourse was certainly practiced in Mesopotamia, but there is no evidence that it was considered taboo. Cf. [N]IN.DINGIR.RA MU *la e-re-šá qin-na-as-sa uš-nak* "the *entu*-priestess will permit anal intercourse to avoid pregnancy" CT 31 44 obv.(!) 10f., also DIŠ NA *ana* GU.DU *me-eh-ri-šú* TE "if a man has anal intercourse with his male companion" CT 39 44:13 and DIŠ NA *ana* DAM-*šú* GU.DU-*ki bi-li iq-ta-nab-bi* "if a man always says to his wife 'offer (me) your anus'" ibid. 14. It is not likely that such an interpretation should be assumed here. The sense may be rather that a woman injured in the anus would find intercourse painful and would resist a man's advances. This interpretation is open to doubt, however, for this is the only ŠÀ.ZI.GA incantation which seems to call for harm to a person. Perhaps the last three lines should be translated "may the penis of NN son of NN be a stick of *martû*-wood, may it hit the anus of the woman NN whose desire is not satisfied."

This incantation has the same ritual as the following incantation.

NO. 23

Texts: LKA 102 r. 6–16 A
KAR 70 r. 31–33 B = 6–12
Previous Edition: MAOG 1/1 34

6 ÉN ^{d}IŠKUR GÚ.GAL AN-*e* DUMU ^{d}*A-nim*	6 Incantation. O Adad, canal inspector of heaven, son of Anu,
7 TAR-*is* EŠ.BAR *šá kiš-šat* UN.MEŠ *la-mas-si* KUR	7 Who gives oracular decisions for all people, the protector of the land,
8 *ina* DU$_{11}$.GA-*ka ṣer-ti šá* NU KÚR-*rù*	8 At your supreme command which cannot be opposed
9 *ù an-ni-ka ki-nim šá* NU BAL-*u*	9 And your faithful affirmation which cannot be altered
10 NN A NN *ana* NN-*ti* DUMU.SAL NN-*ti* 11 *li-e-gu-ug lim-ḫaṣ li-ir-kab* 12 *ù li-še-rib* TU$_{6}$ ÉN	10–12 May NN son of NN become excited(?) for NN, daughter of NN, may he come into contact with, mount, and penetrate (her)! Incantation formula.
13 INIM.INIM.MA ŠÀ.ZI.GA	13 Incantation for potency.
14 DÙ.DÙ.BI KU.KU NA$_{4}$.KUR-*nu* DIB.BA KU.KU AN.BAR	14 Its ritual: pulverized magnetic iron ore, pulverized iron
15 *ina* Ì.BUR ḪI.ḪI ÉN 7-*šú* [*ana* ŠÀ] ŠID-*nu*	15 you mix with *pūru*-oil; you recite the incantation [over it] seven times;
16 NITA GÌŠ-*šú* SAL SAL.LA-*šá* [EŠ.MEŠ-*ma ir-ta-na-ka-ab*]	16 the man [rubs] his penis, the woman her vagina (with it) and then [he can have intercourse].

Variants

6 ^{d}IŠKUR GÚ.GAL AN(text ^{d}*A-nim*) DUMU ^{d}*A-nim*
7 ^{d}LAMA *ma-a-ti*
8 *ina qí-bi-ti-ka*; text omitted until NN in line 10
10–12 NN A NN *lim-ḫa-aṣ li-ir-kab ù li-še-rib* TU$_{6}$ ÉN

COMMENTARY

6 It is probable that it is this incantation which is to be recited according to the ritual LKA 98:14f. and that the passage should be restored as ÉN ^{d}IŠKUR [GÚ.GAL AN-*e* DUMU ^{d}*A-nim*] 7-*šú ana* ŠÀ ŠID-*nu*. The epithet is a common one of Adad.

11 For a discussion of the problem of *li-e-gu-ug*, see p. 8.

14 B has a different ritual which also serves as the ritual for the preceding incantation: ÉN.MEŠ *an-na-a-tu ana* UGU *ri-kib-tú a-a-lì* ŠID-*nu-ma* ŠÀ.ZI.GA "these incantations you recite over the dewclaw of a stag and he will recover potency." The ritual of A is a virtual duplicate of KAR 236:15ff. (No. 14) and KAR 243 obv.(!) 12ff. (No. 14).

NO. 24

Text: K. 2499:1′–9′ Copy plate 1

1′ x ⌜uzu⌝ [x x x (x)]	1′ ... flesh [....]
2′ x ud x [x x x (x)]	2′ ... [....]

3′ [t]u_6.tu_6.z[U+AB x x x (x)]	3′ Incantations of the *a*[*psû* ....]
4′ ^{d}Tu.tu ^{d}Šà.zu ⌈^{d}Nin.A.ḪA.KUD.DU⌉ e[n(?) én TU_6 ÉN]	4′ Tutu, Šazu (and) Ningirim, god[dess of incantations. Incantation formula].
5′ INIM.INIM.MA ŠÀ.ZI.GA	5′ Incantation for potency.
6′ DÙ.DÙ.BI BÍ.ZA.ZA SIG_7 UD.A GAZ *ina si-ik-ti* ⌈Ú⌉ [*x x*]	6′ Its ritual: you dry and crush a green frog, in a powder of [...]
7′ 1-*niš ina* Ì+GIŠ.BUR ḪI.ḪI TA *me-e ni x* [*x x ina*]	7′ you mix together in *pūru*-oil, ... [..., with]
8′ Ì+GIŠ EŠ-*su* A GIŠ *bi-ni* 7-*šú ana* IGI-*šú* 7-*šú ana* EG[IR-*šú*]	8′ oil you rub him, he sprinkles(?) tamarisk "water" seven times in front of him, seven times be[hind him]
9′ *i-šal-lu-ma* ŠÀ.Z[I.GA]	9′ and he will have pote[ncy].

COMMENTARY

Only the end of the incantation is preserved. The occurrence of TU_6.TU_6 would suggest that the text is in Sumerian. The last line is probably part of the *ina qibīt*-formula.

2′ The first sign is too far from the edge of the tablet to be DINGIR.

3′ Tutu was originally a god of Borsippa. In the Old Babylonian period he was still a separate deity, though later he was assimilated to Marduk. In the late period, when Nabû took over a number of the epithets of Marduk, Tutu's name came to be applied to Nabû. See W. G. Lambert's forthcoming edition of Enūma eliš for details on Tutu.

Šazu, who was also equated with Marduk, occurs in other incantations (see AMT 83,2 ii 13 and its duplicates, AMT 38,2 i 16 and LKA 145:12; see also LKA 16:9 and LKA 77 i 53). A Sumerian inscription on a Kassite cylinder seal also mentions this god (see Porada, Corpus of Ancient Near Eastern Seals No. 576:1). See Lambert's edition of Enūma eliš for further discussion.

Ningirim, whose name is usually written ^{d}NIN.A.ḪA.KUD.DU (for the reading, see Goetze, JAOS 65 234), is well known in connection with incantations and rituals. Her most common epithet is "mistress (i.e., goddess) of incantations." Note, however, that her epithet is often written logographically as EN ÉN. See CT 23 3:14, ibid. 10:21, KAR 181 r. 16, KAR 77:21, Craig ABRT 2 15 iv 11, and passim in magical texts. When the epithet is written phonetically, however, it is always feminine. The explanation *be-let te-lil-ti* GAŠAN *a-li-kat su-le-e* CT 25 49 r. 1 is merely an ancient scholar's interpretation of the elements of the logogram. Note the writing ^{d}NIN.ḪA.A.KUD nin.tu_6.tu_6.a.ke_4 in CT 44 30:25, an Old Babylonian incantation in Sumerian.

The frequent occurrence of the deity ^{d}Nin.A.ḪA.MUŠ.DU in Fara incantations (Deimel Fara 2 No. 46 iv 2 and passim, also No. 54 ix 3 and passim) suggests that this is also a writing for Ningirim. The same writing occurs in a god list, No. 1 i 12, in an offering list, Jestin Šuruppak 715, and now also in the contemporary texts from Tell Abū Ṣalābīkh. See R. D. Biggs, JCS 20 80 n. 55 for further discussion of the most ancient writings.

A passage in an Old Babylonian Akkadian incantation is of particular interest. The text is CT 42 32 BM 17305:5f., edited by von Soden, BiOr 17 71ff.:

li-di-kum TU_6 ^{d}*Nin*.NÍG.ERÍM.ME.E *be-le-et ši-pa*(!)-*tim*

i-di TU_6 ^{d}*Nin*.NÍG.ERÍM.ME.E *be-le-et ši-pa*(!)-*tim*

In spite of this writing of the name of the goddess being unattested elsewhere, it is clear that the name is to be interpreted as Ningirim. Cf. ^{d}*Nin*.A.ḪA.KUD.DU *iq-ba-am-*

m[*a a-na-ku ad-di* TU$_6$ ÉN] LKU 32 r. 5. The phonetic writings ^{d}*Nin-gi-rim-ma* (AMT 12,1 iv 48) and ^{d}*Ni-gi-ri-ma* (JCS 9 11 A 32) are worth quoting as examples with a vocalic ending. Note in the latter text, an Old Babylonian incantation, the lines 34f.: *ša Ni-gi-ri-ma i-du-ma* [*a-na-ku*] *el-qú-ú*, which likewise employs the verb *nadû*.

NO. 25

Text: STT 280 ii 10–21

10 ÉN ŠÀ.ZI.GA M[IN K]I.NÁ ŠÀ.ZI.GA DÙ-*uš*	10 Incantation. Potency! Potency! I(?) have prepared a bed (for) potency.
11 *ša* ^{d}*Iš-tar* ⌈*a*⌉-[*na*] ^{d}*Dumu-zi* DÙ-*u*[*š*]	11 What Ištar did for Dumuzi,
12 *ša* ^{d}*Na-na-a a-na ḫa-ʾi-ri-šá* D[Ù-*uš*]	12 What Nanaya d[id] for her lover,
13 ⌈*ša*⌉ ^{d}*Iš-ḫa-ra a-*⌈*na*⌉ *al-ma-ni-šá* [DÙ-*uš*]	13 What Išḫara [did] for her husband (let me do for my lover)!
14 ⌈NN⌉ A NN *li-*[*i*]*ḫ-mu-ú* UZU.MEŠ-*šú* ⌈*li*⌉-[*zap-qip* GÌŠ-*šú*]	14 Let the flesh of NN son of NN tingle, [let his penis be erect]!
15 [*a*]-*a*(!) *i-na-a*[*ḫ* Š]À-*šú mu-šá* [*u*]*r-ra i-na* [*qí-bit*]	15 Let his "heart" not become tired (either) night or day! At [the command of]
16 [AN].ZÍB ^{d}[*I*]*š-tar* ^{d}*Na-na-*⌈*a*⌉ ^{d}*G*[*az-b*]*a-ba*	16 [Wi]se Ištar, Nanaya, G[azba]ba (and)
17 [^{d}*Iš-ḫ*]*a-ra* T[U$_6$] ÉN	17 [Išḫ]ara. Incantation formula.
18 INI[M.INIM.M]A [ŠÀ.Z]I.GA	18 In[cantation for poten]cy.
19 DÙ.DÙ.[BI] ⌈Ú.IGI⌉-*eš-ra* Ú *ni* [*x x x*] ⌈*e*⌉-*ti*	19–21 (too broken for translation)
20 3 Ú.ḪI.[A ŠEŠ] *x* [*x x x x*] *iš*	
21 *ina* IGI ^{d}15(?) [*x x x* (*x*) *ina* K]UŠ	

COMMENTARY

The incipit of this text is given in the catalogue, LKA 94 ii 15, where it differs in having MIN after KI.NÁ.

Dr. F. Köcher has kindly communicated to me a duplicate from an unpublished text which was available to him in photograph (museum number not available). Several restorations have been made on the basis of his transliteration and his copies of doubtful signs. Since the texts differ somewhat, it is given separately here:

20′ ÉN ŠÀ.ZI.GA ŠÀ.ZI.GA KI.NÁ ŠÀ ŠÀ.ZI.GA ^{d}15 *x*
21′ [*ana*] ^{d}*Dumu-zi* ^{d}*Na-na-a ana ḫa-mi-ri-šú* ^{d}*Iš-ḫa-ra ana mu-ti-š*[*ú*]
22′ *a*[*na*]-⌈*ku*⌉ DÙ-⌈*uš*⌉ *ana* [*ḫ*]*a-mi-ri-ia lu-ú ḫa-mu-ú* UZU.MEŠ-*š*[*ú*]
23′ ⌈*lu-ú*(!) *za-qip*⌉ GÌŠ-*šú a-a i-nu-uḫ lìb-ba-šú* MI *u im-mu ina q*[*í-bit*]
24′ DU$_{11}$.GA-*ú te-lit* ^{d}15 ^{d}*Na-na-a* ^{d}*Gaz-ba-ba* ⌈*ù*⌉ [^{d}*Ka-ni-šur-ra*]
25′ *be-let* SA[L.U]Š$_{12}$.ZU.MEŠ-*te* [TU$_6$ ÉN]

10 It is not clear whether DÙ-*uš* should be interpreted as *ēpuš*, *īpuš*, *lūpuš*, or *līpuš*.

11 This line and the next two perhaps refer to the wiles used by the three love goddesses in winning their mates. While there are a number of Sumerian Inanna-Dumuzi texts relating the events which led up to the couple's first love-making (see S. N. Kramer, "The Sumerian Sacred Marriage Texts," Proceedings of the American Philosophical Society 107, especially pp. 493–501), it is not certain which, if any, of these events is referred to here. These lines may reflect myths which were well known but which have not come down to us. Note, in a ritual dealing with "seized potency": LÚBI *ip-šu ana* IGI ^{d}*Iš-tar u* ^{d}*Dumu-z*[*i x x x*] Köcher BAM 319:8.

12 An interesting text of a dialogue between Nanaya and her spouse, Mu'ati, concerning love-making, VAT 17347, is being published by W. G. Lambert in MIO 12.

13 Išḫara is yet another goddess of love. Note the epithet *be-let ra-me* LKA 102:12 (No. 6). The passage in Tablet II of Gilgameš where a bed is laid for her is certainly relevant to her role as a goddess of love.

This passage shows that the editors of CAD were correct in rejecting the definition "widower" for *almānu*. As a common noun, it probably means "man without family obligations," though in this passage it seems to be a synonym for "lover." Note, however, that the variant has *mu-ti-š*[*ú*], "her husband."

14 For *ḫamû*, see now Landsberger, WO 3 52ff. The restoration is based on the traces in the duplicate, the reading of which I owe to Professor B. Landsberger.

15 The variant has "may his penis (literally: 'heart') not calm down." Cf. also [*t*]*i*-⟨*bu*⟩-*ut* ŠÀ-*ka ul i-na-ḫa* STT 280 ii 61 (No. 31).

17 Probably Kanišurra occurs at the end of line 24′ in the duplicate, if my interpretation of the following line (cf. Maqlu V 60) is correct, though there is not room enough for ^{d}*Ka-ni-šur-ra* in the STT text.

NO. 26

Text: K.9451 + Sm. 961 + K.11676 + Sm. 818: 7′–16′ Copy plate 1

7′ [ÉN ^{d}]En.líl DINGIR.MAḪ nam.lú.u$_{x}$GIŠ-GAL.lu nam.sa$_{4}$.a	7′ [Incantation]. Enlil (and) Bēlet-ilī gave mankind a name.
8′ [úr].úr téš.a.sì.ga bí.in.šu.du$_{7}$	8′ They made its thighs(?) completely attractive.
9′ [x b]i mu.un.dib.ba šà.bi mu.un.dul(!).la(!)	9′ They "grasped" its [...], they covered its "heart."
10′ x x x x ⌈šà⌉.zi.ga.b[i](?) nam.e	10′ [...], they commanded its potency.
11′ šà.bi mu.un.zi x [x x] TU$_{6}$ ÉN	11′ Its "heart" they raised, ... [...]. Incantation formula.
12′ DÙ.DÙ.BI PA SU.DIN.MUŠEN ⌈*šá*⌉ *x* [*x* T]I-*qí*	12′ Its ritual: you take the wing of a ... bat,
13′ UD.A ⌈SÚD⌉ *ina* KAŠ LÚ.DIN.NA [NA]G-*šú*	13′ you dry and crush (it), you give (it) to him to drink in beer from a beer-seller
14′ *ina* Ì+GIŠ [EŠ].MEŠ-*su ina* KUŠ *ina* G[Ú-*šú*] GAR-*an*	14′ (or) you rub him with (it) in oil (or) you put (it) around [his] neck in a leather bag.
15′ ÉN dím.[dím an.n]a dím.dí]m an.na	15′ Incantation. Crea[tions(?) of heav]en(?)! Creatio[ns(?) of Heaven(?)]!
16′ x x [x x] x dí[m(?) x x x (x)] (rest destroyed)	

COMMENTARY

I identified K.11676 as a ŠÀ.ZI.GA fragment only after the manuscript had gone to press. Professor Lambert, who confirmed the join, was also able to join the previously known fragment Sm. 818 back to back with the rejoined pieces. The latter fragment includes part of the colophon.

It is clear from such forms as bí.in.šu.du$_{7}$ that the Sumerian of this text is a late composition.

7′ The text is included in the catalogue of incipits, LKA 94 i 13, where it differs in having ^{d}NIN.MAḪ For the reading of both DINGIR.MAḪ and ^{d}NIN.MAḪ as *bēlet ilī* in Akkadian, see MSL 4 5f.:31f. It is clear that ^{d}NIN.MAḪ and DINGIR.MAḪ are considered to be the same in the late period. Cf. ^{d}NIN.MAḪ

AMT 41,1 iv 42, (dupl.) DINGIR.MAḪ Köcher BAM 50 r. 21, also ibid. 49:18′. See W. G. Lambert's discussion of the creation of mankind in his forthcoming edition of Enūma eliš.

Cf. An ^{d}En.líl.lá gù nam.mi.in.dé.eš: ^{d}*A-nu-um u* ^{d}*En-líl im-bu-šú-nu-ti* "Anu and Enlil named them" CT 16 22:236f. Note that *mitḫāriš*, of which the Sumerian equivalent, téš.a.sì.ga, occurs in the next line, occurs often with *nabû*. Cf. téš.bi mu.ni in.sa$_4$.eš : *mit-ḫa-riš* MU-*šú im-bu-u* ASKT 10:19f. (= Lugale I 35), and elsewhere in Lugale. In Mesopotamian thought giving a name to something was tantamount to giving it existence.

8′ Cf. Ai. VI i 32 (MSL 1 77) téš.a.sè.ga.bi = *mi-it-ḫa-ri-iš*.

The restoration of [úr] (= *sūnu*) is quite uncertain, but would not be surprising in a Sumerian composition of the late period.

9′ Perhaps šà should be restored.

10′ A restoration such as la.la.bi (= *lalâšu*) is possible. Cf. an Old Babylonian bilingual, Sumer 13 71:1f. ⌈la.la⌉ šà.zi.ga ... ⌈^{d}INNIN⌉.za.kam : *la-lu-*⌈*ú*⌉ *ni-iš li-bi-im* ... [*ku-ma*] EŠDAR "(to grant) desirability and potency ... [is in your power] O Ištar."

12′ This line provides an example of the use of a bat wing in a potion. The traces do not favor restoring *ana* U$_5$ ZI-*ú* "(which) has an erection to mate" as similar passages would suggest.

15′ Since this line is only on the recently joined fragment, it is included here rather than being numbered separately. It was previously known only from the incipit, LKA 94 i 14 where it follows, as here, the incantation ^{d}BE ^{d}NIN.MAḪ nam.lú.u$_x$.lu.

NO. 27

Text: KAR 70:1–10

Previous Edition: MAOG 1/1 28

1 [EN x x] aḫ lu up pa di ra aḫ an ki nu sum nu sum	1–4 abracadrabra
2 [x x x] x ni kab mu bu bu a ḫa an til la ke$_4$	
3 [x x x] x ti an a ḫa an ti la ke$_4$	
4 x na ḫa an ub bi a ḫa an ti áb bu uk	
5 INIM.INIM.MA *maš-taq-ti* [Š]À.ZI.GA	5 Incantation for ... potency.
6 DÙ.DÙ.BI NÍG.LAG.GÁ ZÍZ.AN.NA *u* IM KI.GAR 1-*niš* ḪI.ḪI NU NITA *u* SAL DÙ-[*u*]*š*	6 Its ritual: you mix together dough (made of) emmer and potter's clay; you make figurines of the man and the woman,
7 *ana* UGU *a-ḫa-meš* ŠUB-*di-šu-nu-ti ina* SAG.DU LÚ GAR-*an-ma* [ÉN]	7 put them one upon the other, and place them at the man's head, then
8 7-*šú* ŠID-*nu tu-nak-ka-ram-ma ana* ŠAḪ *tu-q*[*ar-rab-šu*]	8 recite [the incantation] seven times; you remove (them) and [put them near] a pig.
9 BE-*ma* ŠAḪ *iq-te-ru-ub* ŠU ^{d}EŠDAR *ana pa-a*[*n* NU]	9 If the pig approaches, (it means) "Hand-of-Ištar";
10 ŠAḪ *la iq-ru-ub* NA BI *kiš-pu* DIB-[*su*]	10 (if) the pig does not approach [the figurines], (it means) that man has been affected by sorcery.

COMMENTARY

The incantation seems to be Sumerian abracadabra, though it is possible to find combinations of syllables that may give sense. Note especially an.til.la.ke_4 and an.ti.la.ke_4 in lines 2 and 3. The last three signs of the incantation could also be read *lit-bu-uk.*

4 The reading ḫa instead of a for the third sign was suggested by Dr. Köcher from the excavation photograph.

5 Ebeling interpreted the rubric as "Incantation for an old woman to gain sexual powers," reading *pár-šum-ti.* Because ŠÀ.ZI.GA occurs elsewhere said only of men, the suggestion is inherently improbable. A reading *maš-taq-ti* is equally possible; the same writing occurs in other texts where a reading *pár-šum-ti* would be impossible. See also *ana maš-taq-ti-šú bul-lu-ṭí-šú* Köcher BAM 156:3. The word seems to occur also in Köcher BAM 167:2′, 4′, and 8′, but virtually the entire context is destroyed. See Labat TDP 64 n. 117 for other references and a brief discussion of the word. Labat suggested that it means "physical deficiency" or the like.

6 This is a particularly interesting ritual in that it gives instructions for diagnosing the cause of a man's ailment. The figurines made of clay mixed with edibles were used in the process. By being placed at the man's head and by having the incantation recited over them, they assumed the ailment of the man.

9 Note that a Boghazköy ŠÀ.ZI.GA text, KUB 37 82:4′ff., gives the ritual for treating "Hand-of-Ištar"-disease.

10 The following sections of the text give rituals to cure the man who has been bewitched. See the transliterations below.

NO. 28

Text: K.10002 i 4–7 Copy plate 2

4′ [x x x (x) b]u um ma ia ma ma na
5′ [x x x (x) b]i ti ri ia
6′ [x x x (x)] x x mi na na
7′ [x x x (x)] x x

COMMENTARY

The text seems to be Sumerian abracadabra. The first line on the fragment is the last line of another incantation. It ends [*l*]*ik-šu-ud* T[U_6 ÉN], which is followed by the rubric, [INIM.INIM.MA ŠÀ].ZI.GA, followed by a line of ritual ending *ina* A.MEŠ ŠIM.LI $ŠU^{II}$-*šú* LUḪ.

NO. 29

Text: STT 280 ii 36–50

36 [ÉN É.NU].RU ka ab kà [x x x (x)] ma na
37 [gi]š.g[u.za x x] x x [x x x] di di il din x
38 lú bi ú [x x x (x)] e te am
39 lú bi ga x [x x x a]m na am
40 ki ì kaš ga ⌈lú⌉(?) [x x x] x ig ba
41 la ba il kur te [x x x (x)] bar ta(?)
42 la ba il ta [n]a [x x x (x)] x si a
43 la ba lu ka ma an [x x x (x)] x x la ud
44 la ba lu ka ma a[n x] x x x [TU_6] ÉN É.NU.RU
45 Ú ⌈*tak-da*⌉-*na-nu x* [*x*] NUMUN(?) *lu-u* [*x x x* (*x*)]
46 *ana* Ú.EME.UR.KU *ma x* ZI-*šú x šu x* [*x x x* (*x*)]
47 *ana* ZI-*šú* 7 ŠE KÙ.BABBAR [7 ŠE KÙ.G]I *ana* IGI [*x x*] *x x* [*x*]
48 DU_{11}.GA 20 NÍG.BA *x x* [*x x x*] ⌈Ú⌉ ŠÀ.ZI.[GA]
49 3-*šú* DU_{11}.GA Ú.ŠÀ(!?).ZI.[GA.M]EŠ *ana mi-n*[*a-ti*(?)]-*šú*-⌈*nu*⌉ ŠUB
50 Ú BI *ina* SÍG.ŠID UDU.[NIT]Á È-*ak ina*(!?) [MÚRU-*šú*(?)] KEŠDA-*ma* $^{bi\text{-}pí}$ [[ŠÀ.ZI.GA]]

COMMENTARY

The entire incantation is unintelligible, even though some sequences of syllables (e.g., *ba-il*) form possible Akkadian words. The incantation may be abracadabra.

The ritual is so poorly preserved and so many readings are uncertain that no translation is given here. Note that the ritual begins abruptly without the usual DÙ.DÙ.BI.

NO. 30

Text: STT 280 ii 51–53

51 ÉN É.NU.RU e.ne *ḫi-pí*
52 za.az.zal ba.al(!) *ḫi-pí*

53 INIM.INIM.MA 7 *[ḫi-pí]*

COMMENTARY

The incantation seems to be Sumerian abracadabra. It is uncertain how to restore the rubric. The numeral, if correctly copied from the damaged copy the scribe used, does not correspond to the number of incantations in the preceding part of the text. Probably ŠÀ.ZI.GA should be restored at the end of the line.

NO. 31

Text: STT 280 ii 54–61

54 ÉN KI.NÁ *[ḫi-pí]*

55 KI.NÁ *[ḫi-pí]*
56 *aš ri ri su [ḫi-pí]*
57 DUMU *ḫi-pí*

58 INIM.INIM.MA ŠÀ.ZI.GA

59 DÙ.DÙ.BI NUMUN Ú *pu-⌈qut⌉-tú* ÚŠ BURU₅.ḪABRUD.DA.MUŠEN *ḫi-pí*
60 ÉN *an-ni-tú* 7-*šú ana muḫ-ḫi* ŠID-*nu* GIŠ *bi-ni ḫi-pí*
61 *[t]i-⟨bu⟩-ut* ŠÀ-*ka ul i-na-ḫa u ši-i ḫi-pí*

54 Incantation. Bed! [broken]

55 Bed! [broken]
56 . . . [bro]ken
57 Son broken

58 Incantation for potency.

59 Its ritual: *puquttu*-seed, partridge(?) blood broken
60 You recite this incantation over (them) seven times. Tamarisk broken
61 Your penis will stay erect (lit.: the risen condition of your "heart" will not get tired) and she broken

COMMENTARY

For another ŠÀ.ZI.GA incantation with a similar first line, see the incipit ÉN ŠÀ.ZI.[G]A MIN KI.⌈NÁ⌉ MIN LKA 94 ii 15 and the text of that incantation, STT 280 ii 10–18 and dupl. (No. 25).

61 The emendation *[t]i-⟨bu⟩-ut* is uncertain. A reading ⌈ZI⌉(?!)-*ut* is also possible. Cf. STT 280 ii 14f. and variant (No. 25).

NO. 32

Text: STT 280 iii 24–33

24 NN [A NN *x x x (x)*]
25 *x [x r]a x [x x x (x)]*

24 NN [son of NN . . .]
25 . . . [. . .]

26 *x ina* IGI *x ši šú x* [*x x x* (*x*)]
27 *šu-ú lim-gu-ug* GIM AN[ŠE *x x x* (*x*)]
28 GIM *ḫi-ri-ib* MUŠEN *ḫur-ri an* [*x x x* (*x*)]
29 GIM KÙ.BABBAR *ana* MUN GIM KÙ.GI [*ana x x* GIM]
30 A.BÁR *ana* Ì+GIŠ [*x x x* (*x*)]
31 ⌈LÚ⌉ SAR [*x x x* (*x*)]

32 INIM.INIM.MA ŠÀ.[ZI.GA]

33 *x* MU.MEŠ-*ni* ⌈72⌉ *x* [*x x x* (*x*)]

26 ... [...]
27 Let him swell up like an as[s! ...]
28 Like the ... of a partridge(?) [...]
29 Like silver to salt, like gold [to ..., like]
30 Lead to oil, [...]
31 ... [...]

32 Incantation for po[tency].

33 ... [...]

COMMENTARY

This is certainly an incantation, but it is extraordinary that ÉN is omitted at the beginning. No other incantation is known to begin with NN; it would normally be expected near the end of the text. Some of the lines may have ended with *ḫi-pí*.

27 Cf. *i-tam-gu-ug* GIM ANŠE-*ma* KAR 69 r. 6.

28 The word *ḫirbu* (or *ḫirpu*) is unattested elsewhere.

31 Since this is still part of the incantation, an interpretation of SAR as *qutturu* is unlikely.

33 The meaning of MU.MEŠ-*ni* here and elsewhere on this tablet (iii 23 and iv 7) is unknown to me. The numbers given do not seem to correspond to the number of lines or to the number of rituals and incantations. The second number in this line seems to be 72.

Note that no ritual follows this incantation.

NO. 33

Text: STT 280 iv 24(?)–31

24(?)–28 (only broken signs at the ends of the lines in the incantation preserved)

29 INIM.INIM.[MA ŠÀ.ZI.G]A

30 DÙ.DÙ.BI *ḫa-an-*[*du-ur bal-lu-ṣi-ti x x x* (*x*)]
31 ÉN 7-*šú ana lìb-b*[*i* ŠID]-*nu* GIŠ.KUN.MEŠ-*šú* [EŠ.M]EŠ-*ma* ŠÀ.ZI.G[A]

29 Incantation for [poten]cy.

30 Its ritual: [you ...] the spur(?) of [a *balluṣītu*-bird],
31 you [recite] the incantation over (it) seven times, you [rub] his shoulders, and he will recover potency.

NO. 34

Text: Sm. 818:1′–6′ Copy plate 1

1′ traces
2′ [*x x x* (*x*) *k*]*a* [*x x* TU$_6$ ÉN]

3′ [INIM.INIM.MA] ŠÀ.Z[I.GA]

4′ [DÙ.DÙ.BI] *ina* IZI SAR-*šú-ma* ŠÀ.Z[I.GA]

5′ [*ana* ŠÀ.ZI.GA T]UKU-*e* NUMUN Ú.ḪAŠ-ḪUR(?).LÁ NUMUN Ú *x* [*x x*]

1′–2′ traces

3′ [Incantation for] po[tency].

4′ [Its ritual]: you fumigate him and he will have pote[ncy].

5′ To get [potency], the seed of ...-plant, seed of ... [...]

6′ [DIŠ NA *ana* SAL]-*šú* ŠÀ-*šú* ÍL-*šú-ma ana* SAL BAR-*ti* ŠÀ-*šú* N[U ÍL-*šú*]
7′–9′ Aššurbanipal colophon

6′ [If a man's] "heart" rises for his own [woman] (but) his "heart" does not [rise] for another woman

COMMENTARY

This fragment has now been joined to K.9451+. See p. 45.

NO. 35

Text: 81–7–27, 73 r. 2′–7′ Copy plate 2

2′ [ÉN *am-mi-ni*] *ar-ma* IGI^{II}-*ka* [*am-mi-ni* *x x x* (*x*)]
3′ [*i-b*]*a-áš-ši ina* ŠÀ-*ka šá* SAL DU-*k*[*u*(?) *x x x* (*x*)]
4′ *ti-bi ti-bi* ⌈GU$_4$.UD⌉ [GU$_4$.UD]
5′ *ina* NA$_4$ *me-ek-ki x* [*x x x* (*x*)]
6′ [*i*]*na* ÚŠ BURU$_5$.ḪABRUD.DA.[MUŠEN NITA *x x x* (*x*)]
7′ [*x x*] *lip-pa-šir* [*x x x* (*x*) TU$_6$.ÉN]

2′ [Incantation, Why] are your eyes covered? [Why ...]
3′ is in your heart, which a woman ... [...]
4′ Get an erection! Get an erection! Mount! [Mount]!
5′ By means of the *mekku*-stone, [the ...,]
6′ the blood of the male partridge(?), [the ...]
7′ May [your ...] be dispelled! [.... Incantation formula].

COMMENTARY

2′ The incipit of this incantation is given in the catalogue, LKA 94 i 8.
3′ Interpretation of *ša* SAL DU-*k*[*u*(?)] is uncertain, but is not *ša sinništi illik*[*u*] since *ana* is obligatory before *sinništi* in this expression.
4′ Perhaps more is missing at the end of the line.
7′ There seems to be a trace of a ruling at the bottom of the fragment.

Text: AMT 62,3

Previous Edition: Bab. 14 91ff. and 148f.

obverse

1 traces

2 [*x x* TU$_6$ É]N É.NU.RU

---

3 no signs preserved

4 [*x x x k*]*i*(?) *te el ti im x* [*x x x* (*x*)]

---

5 [*x x x b*]*i*(?) NUMUN GIŠ.Ú.GÍR.ḪAB [*x x x* (*x*)]

6 ⌈*i-na*⌉ *qa-an-ni-ka tàr-kas* [*x x x* (*x*)]

7 SAL *ši-i* [*x x x* (*x*)]

---

8 [NUMUN] GIŠ.Ú.GÍR.ḪAB Ú *sà-as-sà-ta* Ú. ⌈A⌉.Z[AL.LÁ *x x x* (*x*)]

9 [*x x x*] *x* Ú.ḪUR.SAG.SAR [*x x x* (*x*)]

10 [X Ú.ḪI.A] *an-nu-tì tu-ḫal* : *ta-sàk ana* ŠÀ [A.MEŠ ŠUB *x x x*]

---

11 [*a-na*] ŠÀ NITA *ù* SAL *šu-up-šu-ri* [*x x x* (*x*)]

12 [NUMUN(?)] Ú.SIKIL *ù* Ì : GIŠ.MA.NU SIG$_7$ TI-[*qí x x x* (*x*)]

13 [*t*]*a-qa-at-ta-ap ma-la-ma-liš*(!) [*x x x* (*x*)]

14 [T]I-*qí-ma ta-sà-ak* [*x x x* (*x*)]

15 [NI]TA *ù* SAL NAG-*šú-nu-ti-ma* [*x x x* (*x*)]

---

16 *ana* KI.MIN *i-na bi-rit* NITA *u* SAL [*x x x* (*x*)]

17 [Š]À-*šú-nu* ZI *i-na* UGU GAR-*an an-ni* [*ta* DÙ-*uš x x x* (*x*)]

---

18 *ana* KI.MIN *a-na lìb-bi* NITA ZI-*bi a nu x* [*x x x* (*x*)]

19 UZU *nap-šá-at* UDU.NITÁ *te-bi-i-im* [*ina* SÍG.GAN.ME.DA]

20 NIGIN-*ma i-na* MÚRU-*šú tàr-kas$_4$-ma* [*x x x* (*x*)]

21 *ina ši-bu-ra-ti* [*x x x* (*x*)]

---

22 UGU *e-ri-bi* ÚŠ MUŠEN *ḫur-ri* [NITÁ *x x x* (*x*)]

23 U$_5$ GAR.IB.MUŠEN *ta-sàk x* [*x x x* (*x*)]

---

reverse

1 *an-nu-tu$_4$* [*x x x* (*x*)]

2 [*š*]*a*(?) *ana ku* [*x x x* (*x*)]

---

3 ŠÀ MUŠEN *ḫu-ur-ri* NITÁ [*x x x* (*x*)]

4 *ina* MUL *tuš-bat* ÉN 3-*šú ana* ŠÀ Š[ID(?) *x x x* (*x*)]

---

5 DIŠ KI.MIN *ḫi-in-du-ur pa-al-lu-ṣí-t*[*i x x x* (*x*)]

---

6 DIŠ KI.MIN *šu um du šak-ka-di-ir-ru* [*x x x* (*x*)]

7 *ka-pa-ti-in-ni ša* IM *t*[*e-pu-uš x x* (*x*)]

8 ÉN *an-ni-ta* 3-*šú ana* UGU ŠUB-*ma x* [*x x x* (*x*)]

9 *li x x im-ma x* [*x x x* (*x*)]

10 ŠÀ.ZI.GA KUŠ-*šú* UZU.MEŠ-*šú ù* SA.MEŠ-[*šú x x x* (*x*)]

---

11 *an-nu-tì* AK.AK.BI *šu-nu-tì ša x* [*x x x* (*x*)]

12 *na tur qu* SIG$_5$.MEŠ *an-nu-tì ar* [*x x x* (*x*)]

13 *ul-te-*⌈*ti*⌉(?)-*iq šu x* [*x x x* (*x*)]

---

14 [*x x x*] LÁ-*ṭu ana* NA GIG [*x x x* (*x*)]

15 [*x x x x*] *x* SAG SÚD IGI GIG [*x x x* (*x*)]

16 [*x x x x*] *x an su ma x* [*x x x* (*x*)]

17 [*x x x* (*x*)] KÁR [*x x x* (*x*)]

(rest destroyed)

COMMENTARY

5 Possibly restore [DÙ.DÙ.B]I.

11–15 Cf. LKA 102 r. 17–21 for parallels to some parts of this ritual.

18f. Cf. LKA 97 ii 23ff. Collation shows NU written over erased ZI; the next sign is the beginning of *ḫu*, *rid*, or a similar sign, though perhaps we should emend to *a-na*(!) [SAL GIN-*šu*].

r. 6 For *šakkadirru*, a type of lizard, see Hh. XIV 203 and 207 (MSL 8/2 p. 24). *šu um du* remains obscure.

r. 12 Cf., perhaps, Ú *tur-qu* Küchler Beitr. pl. 10:10 (collated).

Text: AMT 65,7 (K.8790!)

Previous Edition: Bab. 14 82f. and 131f.

1 [KI].A.^{d}ÍD SAḪAR.SILA LIMMÚ.BA(!) Ú.IGI.LIM *x* [*x x x* (*x*)]

---

2 DIŠ NA *ana* SAL-*šú iṭ-ḫi-ma* [(*x x x x*)]

3 *a-na* SAL-*šú* ŠÀ-*šú* NU ÍL [*x x x* (*x*)]

---

4 DIŠ KI.MIN Ú *ur-tu* Ú *a-r*[*a-ri-a-nu x x x* (*x*)]

5 DIŠ KI.MIN SUḪUŠ Ú.NAM.TI.LA Ú *a-r*[*a-an-tu x x x* (*x*)]

6–11 see No. 16

COMMENTARY

4 Cf. Ú *a-ra-ri-a-nu* = Ú *ur-tu-u* Köcher Pflanzenkunde 2 i 24 (Uruanna). See also STT 280 i 38f., which is perhaps a duplicate of this line.
5 Restoration of Ú *a-ra-an-tu* is suggested by STT 280 i 40.

Text: AMT 66,1

Previous Edition: Bab. 14 83f. and 132f.

1 DIŠ NA *ana* SAL-*šú* GIN-*ma a x* [*x x x* (*x*)]
2 *ana* SAL BAR-*ti* GIN-*ma a x* [*x x x* (*x*)]
3 Ú *ka-bul-lu* Ú.E[ME.UR.KU(?) *x x x* (*x*)]
4 KI KAŠ ḪI.ḪI-*ma* [NAG-*šú*]
5 EGIR-*šú* GEŠTIN *dan-nu* [NAG-*ma* SILIM-*im*]

6 DIŠ KI.MIN Ú.AŠ.TÁL.TÁL Ú.K[I.^{d}ŠEŠ.KI NUMUN Ú.ḪAB]
7 Ú.EME.UR.KU *ina* KAŠ [NAG-*šú ù*]
8 EGIR-*šú* GEŠTIN NA[G-*ma* SILIM-*im*]

9 DIŠ KI.MIN Ú *an-ki-nu-te* ⌈Ú⌉.[EME.UR.KU NA$_4$.KA.GI.NA.DIB.BA]
10 *ina* Ì EŠ-*su ina* KUŠ [DÙ.DÙ.BI *ina* GÚ-*šú* GAR-*ma* SILIM-*im*]

11 ⌈Ú⌉.IGI.LIM Ú *x* [*x x x* (*x*)]
(rest destroyed)

COMMENTARY

4f. Restored from LKA 96 r. 3f.
6–10 Restored from dupl. LKA 96 r. 6–9.

Text: AMT 73,2

Previous Editions: MAOG 1/1 56, Bab. 14 93f. and 149ff.

1 UR.BI SÚD *lu ina* KAŠ *lu ina* A.MEŠ *šá ina ú-*⌈*ri*⌉ [*bu-ut-tu*]
2 NU *pa-tan* NAG [*x x x* (*x*)]

3 DIŠ KI.MIN Ú *úr-na-a šá* KUR-*e* Ú.IGI.LIM Ú.IGI.[NIŠ]
4 Ú *ṣa-ṣu-um-tú* PI.TI SU.DIN.MUŠEN GURUN GIŠ.Ú.G[ÍR.ḪAB]
5 GIŠ.ḪAŠḪUR.GIŠ.GI 7 Ú.MEŠ ŠEŠ-*ti* 1-*niš* SÚD ÚŠ MUŠEN *ḫur-ri ana* ŠÀ *tu-*[*maš-šar*]
6 ŠÀ BURU$_5$.ḪABRUD.DA.MUŠEN *i-al-lut ina* KAŠ.SAG NU *pa-tan* NAG-[*šu*]
7 [GIŠ].BAN *šá* GIŠ.IGI.DÙ DÙ-*uš* SA PÉŠ.ÙR.RA *ma-ta-an-*[*šá*]
8 [GIŠ.GI] DIRI-*ši ina* SAG NITÁ *u* SAL *šá ṣa-al-lu* GAR-[*an x x x*]

9 traces, (rest destroyed)

COMMENTARY

1 Restoration from KUB 4 48 i 10.
3–8 Poorly preserved in duplicates LKA 99d ii 1–5 and Köcher BAM 272:1′–6′.
7f. Cf. K.9036:8 and KUB 37 82:10′. Cf. also K.9415:6 (No. 18). The restoration GIŠ.GI (= *qanû*) is suggested by such passages as [GIŠ].BAN *qa-na-a ú-mal-li* "he put an arrow in the bow" CT 46 41:22.

Text: AMT 88,3:1–10

Previous Edition: AJSL 47 18

1 [DIŠ NA] *lu-u ina* ⌈ŠU⌉.GI.MEŠ *lu-ú ina* GIŠ.PA *lu-u ina ḫi-miṭ* UD.DA
2 [*lu*]-*u ina ni-ḫi-is* GIŠ.GIGIR *a-na* SAL *a-la-ka mu-uṭ-ṭú*
3 *a-na* ŠÀ.ZI.GA *šur-ši-šu-ma ana* SAL GIN-*šu*

4 DÙ.DÙ.BI Ú.IGI.LIM Ú *tar-ḫu* Ú.EME.UR.KU Ú.NÍG.GÁN.GÁN
5 Ú *ar-da-dil-lu*$_4$ Ú *ka-bul-lu* NIM.KÙ.GI
6 7 Ú.ḪI.A *an-nu-tì* GAZ SIM *ana* IGI ^{d}15 NÍG.NA ŠIM.LI GAR-*an*
7 KAŠ BAL-*qí* ÉN 7-*šú ana* ŠÀ ŠID-*nu ina* GEŠTIN NAG-*šú*
8 UD.3.KAM NAG.MEŠ-*ma ina* UD.4.KAM SI-LIM-*im*

9 ÉN *at-ta-man-nu ša* GIM *ḫar-ra-ni ip-ru-su a-lak-ti*
10 *a-na muḫ-ḫi* ŠID-*nu*

11–18 see No. 4

COMMENTARY

1–8 Dupl. LKA 96 r. 10–15.
9 Cf. AMT 88,3:11 (No. 4).

Text: KAR 70

Previous Edition: MAOG 1/1 28–31

obverse

1–10 see No. 27

11 DIŠ NA *ka-šip-ma mu-un-ga i-šu bir-ka-šú ga-a*[*n-na*]

12 *x* [*x x*] ŠÀ-*šú x x* ŠÀ-*šú i-tu-ra šá x* [*x x x*]

13 KI [*x x x*] *x* ⌈Ú.NU.LUḪ.ḪA⌉ Ú.ḪI.[A *an-nu-ti x x x*]

14 *ina* GE[ŠTIN.S]UR NAG.MEŠ-*ma* [TI-*uṭ*]

15 DIŠ K[I.MIN] NA$_4$ *mu-ṣa* NA$_4$ KA A.AB.BA AN.BAR(!) [SÚ]D-*ma ina* [*x x x*]

16 Ú.KAN.U$_5$ Ú *tar*(!)-*muš ina* KUŠ DÙ.DÙ.BI *ina* GÚ-*šú* G[AR-*an*]

17 DIŠ KI.MIN Ú.IGI.LIM Ú ⟨*tar*⟩-*muš* AN.BAR KA *tam-tim* GIŠ.KAL

18 ÚŠ [BU]RU$_5$.ḪAB$_x$(ḪABRUD).RU.DA.MUŠEN (text UŠ) NITA(text NA$_4$) *ẓap*(!)-*pí* ŠAḪ *šá ana* U$_5$ ZI-*ú*

19 *ina* KUŠ DÙ.DÙ.BI *ina* GÚ-*šú* GAR-*an*

20 DIŠ KI.MIN Ú.IN.NU.UŠ Ú.E[ME.U]R.KU Ú.K[U$_6$] Ú.AŠ.TÁL.TÁL

21 *ina* KUŠ DÙ.DÙ.BI *ina* [G]Ú-*šú* GAR-*an*

22 DIŠ NA *ni-iš* ŠÀ-*šú e-ṭir*-⌈*ma*⌉ *ni-iš lìb-bi* NU TUKU-*ši* PA.MEŠ

23 GIŠ.Ú.GÍR *ina* A.MEŠ ŠUB-*di* ÚŠ BURU$_5$.ḪAB$_x$.RU.[D]A NITA *ana* A.MEŠ ŠUB-*ma*

24 ŠÀ BURU$_5$.ḪAB$_x$.⌈RU⌉.DA NITÁ *i-al-lu-ut ru-pu-uš-ti*

25 GUD TI-*qí ana* A.ME *ta-nam-di ina* UL *tuš-bat*

26 *iš-tu* [d]UTU *it-tap-ḫa ina* UGU PA.MEŠ GIŠ.Ú.GÍR

27 GUB-*su-ma ana* IGI [d]UTU NAG-*ma* ŠÀ.ZI.GA

28 DIŠ KI.MIN [GÌŠ BURU$_5$.ḪAB$_x$.RU].DA.MUŠEN NITÁ UZU *nap-šat* UDU.NITÁ *ina* SÍG.GAN.ME.DA

29 NIGIN-[*ma ina* MÚRU-*šú* KEŠ]DA(?) ŠÀ.ZI.GA *ina* Ì.GIŠ ŠÉŠ-[*su x x x* (*x*)]

30 [*x x x* Š]À.ZI.[GA *x x x* (*x*)]

31 *x* [*x x x* (*x*)] *x* UR.BI ZI-*ú* [*x x x*] AN [*x x x*]

32 [*x x x*] TU$_6$ [d]En.ki [*x x x*] SI.SÁ

33 [*x x x* Š]À.ZI.GA MÚRU [*x x*] *x* ⌈MIN⌉(?)

34 [DIŠ KI.MIN *x x*] ⌈Ú⌉.EME.UR.KU [Ú.IGI].LIM NA$_4$.PA

35 [*x x ina* KA]Š NAG-⟨*šú*⟩ *ina* Ì(?). [GIŠ ŠÉŠ-*su ina*KUŠ] *ina* GÚ-*šú* GAR-*an*

36 [DIŠ KI.MIN *x*] Ú *x x x* Ú.DIL.BAT SUḪUS Ú.ŠAKIR$_x$(KA×GU) Ú.GAB.LAM

37 [*ina* KAŠ NAG-*šú ina* Ì.GIŠ] ŠÉŠ-*su ina* KUŠ *ina* GÚ-*šú* GAR-*an*

38 [DIŠ KI.MIN UŠ.MEŠ *x* MUŠ]EN NITÁ(!) *ina* KAŠ NAG-*šú ina* Ì.GIŠ ŠÉŠ-*su*

39 [*ina* KUŠ DÙ.DÙ.B]I(?) *ina* GÚ-*šú* GAR-*an*

40 [DIŠ KI.MIN NA$_4$.AMAŠ.PA].⌈È⌉ NA$_4$.KA.MI(!) NA$_4$.ZA.GÌN(text MAN)

41 [*x x* NA$_4$.KA.GI.NA].DIB.BA NA$_4$ *a-ba-aš-mu*

42 [*x x* NA$_4$] *x-ri*(?)-*ḫu* NA$_4$ *saḫ-ḫu-u* NA$_4$ *bil-li*

43 [SÍG UDU.NIT]Á(?) ZI-*i* TI-*qí* NU.NU NA$_4$.MEŠ È-*kak*

44 [*ina* GÚ-*šú* GAR-*an*]-*ma* ŠÀ.ZI.GA

45–r. 9 see No. 13

r. 10–24 see No. 14

r. 25–30 see No. 22

r. 31–34 see No. 23

COMMENTARY

11 The original has no ruling between 11 and 12.

17–21 Dupls. K.9451+:2′–6′ and STT 280 i 18–21. Both dupls. have Ú.DIL.BAT instead of Ú.IN.NU.UŠ.

28 Cf. AMT 62,3:19ff.

29 ŠÀ here and in line 30 (collated).

Text: Köcher BAM 272

1′ traces

2′ [ÚŠ NAM.ḪABRUD.MUŠEN] NITÁ *ana* Š[À *tu-maš-šar*]

3′ [ŠÀ NAM.ḪABRUD.MUŠEN] *i-ʾa-*[*lut ina* KAŠ.SAG]

4′ [NU *pa-tan* NAG]-*šú* GIŠ.BAN *šá* GIŠ.MI [DÙ-*u*]*š*

5′ [SA PÉŠ.ÙR.R]A *ma-ta-an-ša* G[I DIRI-*ši*]

6′ [*ina* SAG NIT]Á *u* ⌈SAL⌉ *šá ṣa-lu* GAR-[*a*]*n* [*x x x*]

7′ [UD-*ma* ANŠ]E.KUR.RA NITÁ KÀŠ.MEŠ-*šú ina* KASKAL-*ni*

8′ [*iš-t*]*i-nu si-ḫi-ir mi*-⌈*du*⌉-*u*ʾ-⌈*ri*⌉

9′ [KÀŠ.M]EŠ-*šú* TI-*qí ina* KAŠ ḪI.⟨ḪI⟩ NU *pa-tan* [N]AG-*m*[*a* KI.MIN]

10′ [*ana* KI.MIN] *šá-rat ra-pal-te šá* GUD.NITÁ MI *ta x x*

11′ [*x x-šú t*]*u-bal* SÚD *lu ina* KAŠ *lu ina* GEŠTIN.SUR NU *pa-*⌈*tan*⌉ [NAG-*ma* KI.MIN]

12′ [*ana* KI.MIN] ÚŠ UDU.NITÁ (text: MÁŠ) *ina* DUG.⌈BUR⌉.ZI NU AL.ŠEG$_6$.GÁ *ta-ma*[*ḫ-ḫar*]

13′ [*mi-iš-l*]*a ina* Ì.GIŠ ḪI.ḪI ⌈LI⌉.DUR-*ka* GÌŠ-*ka* ŠÉŠ-*áš*(?!)

14′ [*ù m*]*i-iš-la-ma ina* A.MEŠ ⌈GAZ⌉ NA[G-*ma* KI.MIN]

15′ [*ana* KI.MIN] AL.TI.RÍ.G[A.MUŠ]EN DIB-*bat t*[*a-ba-qa-an*]

16′ [ÚŠ.MEŠ NU *t*]*u-še-*⌈*ṣa*⌉*-a tu-bal* SÚD KI ZÍD.ŠE.SA.[A ḪI.ḪI NAG-*ma* KI.MIN]

17′ [*ana* KI.MIN] ⌈NAM.ḪABRUD⌉.MUŠEN NITÁ *šá ana* U$_5$ [ZI-*ú* DIB-*bat kap-pi*]

18′ [*ta-ba-q*]*a-*[*a*]*n* ÚŠ.MEŠ [NU *tu-še-ṣa-a*]

19′ [*tu-bal* SÚD] *ina* KAŠ.SAG NU *p*[*a-tan* NAG-*ma* KI.MIN]

20′ [*ana* KI.MIN 7 P]A.MEŠ GIŠ.Ú.[GÍR *x x x*]

21′ traces

22′ [*x x x*] ⌈È⌉ *ina* UG[U *x x x* (*x x x*)]

23′ traces

COMMENTARY

This text is both poorly preserved and badly written so that, with the numerous scribal errors (some of which suggest that it was written at dictation), much remains uncertain in the sections for which there are no duplicates. At my request, Dr. Franz Köcher kindly collated the tablet from a photograph. He informs me that the edge of the tablet is very near the break on the right side and that therefore only a short restoration, such as KI.MIN, is possible at the ends of the sections. Parallels suggest that it is ŠÀ.ZI.GA TUKU-*ši*. No duplicates to lines 7′ to 14′ are known to me.

1′–6′ Duplicates AMT 73,2:5–8 and LKA 99d ii 2–5. Note the error *ṣillu* (logogram: GIŠ.MI) for *ṣillû* (logogram: GIŠ.IGI.DÙ) in line 4′.

7′–9′ If *minduḫru* does mean "dregs" or something similar (see AHw. p. 655), *siḫir middu'ri* may refer to the foamy urine mixed with earth where the horse has urinated. We may translate freely: "when a stallion has urinated on a road, take the residue of his urine, mix in beer (and) give (to the patient) to drink on an empty stomach."

10′ A restoration *ana* KI.MIN or DIŠ (= *šumma*) KI.MIN rather than *ana* ŠÀ.ZI.GA TUKU-*e* or one of the longer phrases with which these texts begin is required by the available space.

Cf. SÍG GIŠ.KUN *pu-ḫa-li* CT 23 8:40.

12′ Dr. Köcher's new copy of the traces provides *ma*[*ḫ*]. Cf. [*x x*]-*šú ina* DUG.BUR.ZI *ta-maḫ-ḫar* "you catch its [blood(?)] in a *pursītu*-vessel" AMT 35,3 r. 4.

13′ For *mišla* ... *mišla*, cf. *miš-la* NAG-*ma miš-*[*la* ...] "half he drinks and ha[lf he ...]" KUB 4 48 iii 19. Dr. Köcher confirms my suggestion that the text has a badly written ŠÉŠ, but it is followed by *s*[*u*], which cannot be correct.

14′ GAZ is certainly a scribal error, possibly for GAZI (*mê kasî* is very common in medicine, particularly for salves, though it is extremely rare in potions).

15′–23′ Dupl. LKA 99d ii 6–14. Cf. KUB 4 48 i 23–27.

Text: KUB 4 48

Previous Edition: MAOG 1/1 46–55

column i

1 DIŠ LÚ ŠÀ.ZI.GA *ina* ITI.BÁR.ZAG

2 TIL NAM.ḪABRUD.TA NITÁ *ta-ṣa-bat*

3 *kap-pa-šú ta-bá-qa-an-šú ta-ḫa-na-aq-šú-ma*

4 *tu-ra-qa-aq* MUN *ta-za-ru*

5 *tu-bal* NUMUN GIŠ.Ú.GÍR.ḪAB.KUR.RA

6 UR.BI *ta-sàk ina* KAŠ NAG-*šú-ma*

7 LÚ BI ŠÀ.ZI.GA TUKU-*ši*

---

8 DIŠ KI.MIN NÁM.ḪABRUD.DA NITÁ *ša a-na* U$_5$ ZI.GA

9 *tu-bal ta-sàk a-na* ŠÀ A.MEŠ

10 *ša ú-ri bu-ut-tu$_4$* ŠUB-*ma* NAG-*šú-ma*

11 LÚ BI ŠÀ.ZI.GA TUKU-*ši*

---

12 [DIŠ] KI.MIN NAM.ḪABRUD.DA NITÁ SAG.DU-*sú* KUD-*is*

13 ÚŠ.MEŠ-*šu a-na* ŠÀ *me-e* ŠUB-*ma*

14 ŠÀ-*šú ta-a-al-lu-ut-ma* A.MEŠ *šu-nu-ti*
15 *ina* MUL *tuš-bat ki-ma* ^{d}UTU È
16 NAG-*šú-ma* ŠÀ.ZI.GA TUKU-*ši*

---

17 DIŠ KI.MIN *mu-ša-ar* NAM.ḪABRUD.DA NITÁ
18 *ru-pu-uš-ti* GUD ZI.GA
19 *ru-pu-uš-ti* UDU ZI.GA [*ru-pu-uš-ti* MÁŠ.NITÁ ZI.GA]
20 *ina* A.MEŠ NAG-*šú-ma ina sa-*AḪ-*r*[*a-at* KUN *ù*]
21 SÍG *šab-ri-šu ša* UDU *ta-lam-m*[*e-ma*]
22 *ina* BÁR.KA GAR-*an*-⟨*ma*⟩ ŠÀ.ZI.GA TUKU-*ši*

---

23 DIŠ KI.MIN AL.DI.RÍ.GA.MUŠEN *ta-ba-qà-an*
24 *ta-zar-ra-ak-ma* MUN Ú.KUR.RA
25 TAG.GA-*sú tu-bal ta-sàk*
26 *ina* ZÍD(!) NÍG.ŠE.SA.A ḪI.ḪI-*ma*
27 NAG-*šú-ma* ŠÀ.ZI.GA TUKU-*ši*

---

28 DIŠ KI.MIN NAM.GEŠTIN.MUŠEN *ta-ba-qà-an ta-za-ra-ak*
29 MUN *a-ma-ni* Ú.KUR.RA *ta-la-pat*
30 *ta-sàk* ŠE ZÍD(!) NÍG.ŠE.SA.A
31 [GI]Š.Ú.GÍR.ḪAB.KUR.RA *bá-lu*$_4$ *pa-tan*
32 [N]AG-*šú-ma* ŠÀ.ZI.GA TUKU-*ši*

---

column ii

1 DIŠ KI.MIN Ú.EME.UR.KU ⌈*tu*⌉-*x* [*x x x*]
2 NAG-*šú-ma* ŠÀ.ZI.GA TUKU-[*ši*]

---

3 DIŠ KI.MIN *kap-pí* Á.MUŠEN NITÁ *kap-pí i-*[*gi-ri-i*(?)]
4 MUŠ.DÍM.KUR.RA EDIN *ri-it-ku-*[*ba-ti*]
5 ŠÈ GAR.IB.MUŠEN ŠÈ EME.DIR.GÙN.A NU[MUN *x x x* (*x*)]
6 NUMUN GIŠ.MA.NU NUMUN Ú.IN.NU.UŠ
7 NUMUN *a-zal-li* NUMUN Ú.MUL.DÙ.DÙ
8 NUMUN Ú.EME(text NAG).UR.KU Ú.ŠAKIR.RA *ṣa-ṣ*[*u-un-tu*]
9 Ú.SUMUN.DAR.SAR 14 Ú.⟨ḪI⟩.A UR.BI [*tu-bal*]
10 *ta-pa-a-aṣ ina* ZÌ.KUM ḪI.ḪI *tu-ka*[*p-pa-at*]
11 3 *ku-up-pa-ti-in-ni* DÙ-*u*[*š* (*x x x*)]
12 *ina* ŠÀ *ku-up-pa-ti-in-ni* [*x x x* (*x*)]
13 DÙ *bá-lu*$_4$ *pa-ta-a-an ta-*[*x x x* (*x*)]
14 *a-na ku-up-pí-ta-an-ni* [*x x x* (*x*)]
15 *tàr-kas*$_4$ *ina* ⌈MÚRU-*ka*⌉ [*x x x* (*x*)]
16 ŠÀ.ZI.G[A TUKU-*ši*]

---

17 DIŠ KI.MIN *e-n*[*u-ma x x x* (*x*)]
18 traces
19–24 destroyed

25 *te-le*[*q-qí x x x* (*x*)]
26 NAG-*šú-ma* [ŠÀ.ZI.GA TUKU-*ši*]

---

27 DIŠ KI.MIN *e-nu-ma* UDU NITÁ *ina*(!) [*muḫ-ḫi* U$_8$ *iš-ḫi-ṭu*]
28 SÍG KUN-*šú ni ba*(?) [*x x x* (*x*)]
29 GU-*šu* ⌈*ri*⌉-*ta-tu*[*m*(?) *x x x* (*x*)]
30 *ina* MÚR[U-*šú* GAR-*an-ma*]
31 [ŠÀ.ZI.GA TUKU-*ši*]

---

32 DIŠ KI.MIN *e-*[*nu-ma x x x* (*x*)]

column iii

1 ŠÀ NAM.ḪABRUD.DA.MU[ŠEN NITÁ *i-al-lu-ut*]
2 *ḫa*(!)-A'-*ḫu* GUD ZI.GA [*te-leq-qí a-na* A.MEŠ *ta-nam-di*]
3 *ina ú-ri ana* MUL [*tuš-bat*]
4 *ki-ma* ^{d}UTU *it-*[*tap-ḫu ina* UGU PA.MEŠ GIŠ.Ú.GÍR]
5 *iz-zi-zu a-n*[*a* IGI ^{d}UTU *x x x*]
6 *ina* [A.MEŠ NAG-*šú* ŠÀ.ZI.GA TUKU-*ši*]

---

7 B[E KI.MIN] *x* ⌈UR.KU⌉ *ra-*[*ki-bi*(?) (*x x x*)]
8 *tu-bal ta-sàk ta-x* [*x* (*x x x*)]
9 *tu-bal-lal-ma ina* A NAG-*šú-*[*ma*]
10 ŠÀ.ZI.GA TUKU-[*ši*]

---

11 BE KI.MIN *ri-kib-ti* GAR.IB.MUŠEN Ú *e-li-*[*x* (*x*)]
12 *te-er-te-en-na* GIŠ.ŠINIG [*x x x* (*x*)]
13 Ú.IN.NU.UŠ GIŠIMMAR GIŠ.KAN.Ḫ[U+SI]
14 *u* ⌈*mím-ma*⌉(?) NUMUN.MEŠ *ina* A.MEŠ ŠUB-*ma*
15 *ana* MUL *tuš-bat ina ú-ri ta-ša-*[*kan*]
16 LÚ *ša-a-šu* TUŠ.A *ina* A.MEŠ G[AZI.SAR]
17 *ka-la* SU-*šú tu-šáḫ-*[*ḫa-aṭ* (*x x x*)]
18 *ri-kib-ti* GAR.IB.MUŠEN [*x x x*]
19 *miš-la* NAG-*ma miš-*[*la x x x* (*x*)]
20 *ni šìr u ter-te-e*[*n-na* GIŠ.ŠINIG]
21 *ina* GÌR(?) KAB-*šú a x x* [*x x* (*x*)]
22 *ta-sàk-ma ina* Ì.GIŠ *p*[*u-ri* SU-*šú*]
23 ŠÉŠ.ŠÉŠ-*sú-ma* L[Ú BI ŠÀ.ZI.GA TUKU-*ši*]

---

24 BE KI.MIN UGU NAM.ḪABRUD.DA.MU[ŠEN NITÁ *x x x* (*x*)]
25 *ina* Ì.GIŠ *pu-ri* SU-*šú*
26 ŠÉŠ.ŠÉŠ-*sú-ma* L[Ú BI ŠÀ.ZI.GA TUKU-*ši*]

---

27 BE KI.MIN *ni-ši lìb-bi i-ṭe*$_4$-*er* [*x x x* (*x*)]
28 *mu-ša-ar* NAM.ḪABRUD.[DA.MUŠEN NITÁ]
29 UZU *nap-šat ša* UDU.NITÁ [*ina* SÍG.GAN.ME.DA]

30 NIGIN-*ma ina* MÚRU GAR-[*an-ma*]
31 LÚ BI ŠÀ.ZI.GA [TUKU-*ši*]

32 BE KI.MIN MUŠ.DÍM.KUR.RA E[DIN *ri-it-ku-ba-ti*]
33 *ina* IGI DÙ *x* [*x x x* (*x*)]

column iv

1 [*x x x bá*]-*lu*$_4$ *pa-ta-a-an*
2 [NAG-*ma*] ŠÀ.ZI.GA TUKU

3 [BE KI.MIN *ru-pu-uš-ti*(?) UDU(?) ZI.G]A SI DÀRA.MAŠ
4 [*x x x* (*x*) ŠÀ.ZI].GA

5 [BE KI.MIN *x x x* (*x*)]
6 destroyed
7 [*x x x* (*x*) *ina* MÚRU-*šú*] *tàr-kas*$_4$
8 destroyed

9 DIŠ LÚ *ni-š*[*i lìb-bi e-ṭe*$_4$-*er x x x*]
10 *e-nu-*[*ma x x x* (*x*)]

11 BE LÚ *ša n*[*i-ši lìb-bi eṭ-ru x x x*]
12 *it-ti x x* [*x x x i-l*]*e-ʾ-e*
13 Ú.ŠÀ.ZI.GA [*x x x* (*x*)] *x*
14 *ni-iš lìb-b*[*i x x x* (*x*)]
15 *šum-ma it-ti x* [*x x x* (*x*)]
16 *ana ni-iš* ŠÀ-*šú* [TUKU-*e x x x* (*x*)]
17 Ú.KASKAL.SAL(?) *x* [*x x x* (*x*) *ina* DUG.BUR.ZI(?)]
18 *ta-maḫ-ḫar* [*x x x* (*x*)]
19 *ra-x* [*x x x* (*x*)]
20 Š[À.ZI.GA TUKU-*ši*]

21–23 traces

24 [BE LÚ *x x x* (*x*)] GÙN(?).KUR.RA
25 [*x x x* (*x*) *ina* MÚRU-*šú t*]*àr-kas*$_4$-*ma*
26 [*x x x* (*x*) ŠÀ.ZI].GA(!)

27 [ÉN x x x (x) te.en.t]e.en
28 [x x x (x)] x a še.ka
29 [x x x (x)] x x a še.ga še.ga
30 [x x x (x)] x zi.zi.en.zi.en
31 [TU$_6$ ÉN] ⌈É⌉.NU.RU

left edge

1 [*e-n*]*u-ma* MUŠEN *ḫur-ri ir-ta-na-kab* [*x x x* (*x*)]
2 [MUŠEN *ḫur*]-*ri* NITÁ *ina* ITI GUD.SI.SÁ *ta*-[*ṣa-bat ta-ba-qa-an*]
3 ⌈ÚŠ.MEŠ⌉ *la tu-maš-šar ir-ri-šu-nu la* [*x x x* (*x*) *l*]*a a tu*(!)-*x x*
4 *te*-EḪ-*il-ma lu-ú* 2 ITI *lu-ú* [3 ITI *x x ṣ*]*u-up-ri ap-pí kar-ši*
5 *še-er-a-ni u ir-ri ina* NA$_4$.NA$_4$ *ta-sàk* [*x x x*] *ni ta-*⟨*ra*⟩-*bá-ak-ma*
6 3 ⌈ŠU⌉ NUMUN Ú *a-lu-zi-in-ni* 2 ŠU *ḫu-*[*x x x x*] *x* ḪI.ḪI *ina* KAŠ *ki-ma ka-ia-n*[*am-ma*]
7 *ta-maḫ-ḫaṣ bá-lu*$_4$ *pa-tan* NAG-*šú-ma* L[Ú BI ŠÀ-*šú i*]-*na-aš-ši*

lower edge

1 [DIŠ KI.MIN *lìb*]-*bi* UGA(!) (Ú+TÈ+⟨GA⟩.MUŠEN) NITA ÚŠ MÁŠ NITÁ ZI.GA
2 [ÚŠ M]UŠEN *ḫur-ri* NITÁ ⟨*ri*⟩-*kib*(!)-*ti* GAR.IB.MUŠEN
3 NUMUN GIŠ.Ú.GÍR.ḪAB UR.BI ḪI.ḪI ⟨GIŠ⟩.KUN LÚ(!) *šu*(text *zu*)-*lu-uš-šu*
4 ŠÉŠ-⟨*ma*⟩ ŠÀ.ZI.GA TUKU-*ši* INIM.INIM.MA ŠÀ.ZI.GA
5 DUB 2(?).KAM DIŠ LÚ ŠÀ.ZI.GA

column i

1 If a man's potency comes to an end in the month of Nisannu,
2 you catch a male partridge(?),
3 you pluck its wing(s), strangle it and
4 flatten (it), scatter salt (on it),
5 dry (it); you pound (it) up together with mountain *dadānu*-plant,
6 you give (it) to him to drink in beer and then
7 that man will get potency.

8 If ditto: you dry and pound up a male partridge(?) ready to mate,
9 you put (it) into water
10 which has sat out on the roof and give (it) to him to drink, and then
11 that man will get potency.

12 [If] ditto: you behead a male partridge(?),
13 you put its blood into water, and
14 you swallow its heart and that liquid
15 you set out overnight; when the sun comes up
16 you give (it) to him to drink and then he will get potency.

17 If ditto: the penis of a male partridge(?),
18 the saliva of a bull with an erection,

19 the saliva of a sheep with an erection, [the saliva of a goat with an erection]
20 you give him to drink in water, then wrap up in ha[ir from the tail]
21 and wool from the perineum of a sheep [and]
22 put at his(?) thigh(?) ⟨and then⟩ he will get potency.

---

23 If ditto: you pluck a *diqdiqqu*-bird,
24 you dress (it), rub it with salt (and) "mountain-plant,"
25 you dry (and) crush (it),
26 you mix (it) in flour of roasted grain and
27 you give (it) to him to drink and then he will get potency.

---

28 If ditto: you pluck a ...-bird, you dress (it),
29 you rub (it) with *amānu*-salt (and) "mountain-plant,"
30 you crush it, you give (it) to him to drink with barley, flour of roasted grain, (and)
31 mountain-*dadānu*-plant on an empty stomach
32 and then he will get potency.

---

column ii

1 If ditto: you ... dog's-tongue-plant,
2 you give (it) to him to drink and then he will get potency.

---

3 If ditto: the wings of a male eagle, the wings of a h[eron(?)],
4 copulating geckoes of the open,
5 bat(?) dung, lizard dung, seed [of ...]
6 seed of *e'ru*-tree, seed of *maštakal*-plant,
7 seed of *azallû*-plant, seed of *murdudû*-plant,
8 seed of dog's-tongue-plant, *šakirû*-plant, *ṣaṣuntu*-plant
9 ... -plant—the fourteen medications you [dry] (and) pound together,
10 you mix with *isqūqu*-flour (and) roll,
11 you make into three pellets [...],
12 into the pellets [you ...]
13 all(?) on an empty stomach you [...],
14 to the pellets [...]
15 you bind, at [your(?) waist you ...]
16 [you(?) will get] potency.

---

17 If ditto: wh[en ...]
18–24 (too damaged for translation)
25 you ta[ke ...],
26 you give (it) to him to drink and then [he will get potency].

---

27 If ditto: when a ram [mounts] a ewe,
28 wool from his tail, ... [...]
29 its(?) thread ... [...]
30 you [put at his] waist [and then]
31 [he will get potency].

---

32 If ditto: w[hen ...]

column iii

1 [he swallows] the heart of a [male] partridge(?),
2 [you take] the saliva of a bull with an erection, [put (it) into water],
3 [you set (it) outside] on the roof overnight;
4 when the sun ri[ses], he should stand [on twigs of *ašāgu*-thorn],
5 [facing the sun he should ...],
6 [you give (the potion) to him to drink in water and he will get potency].

---

7 If ditto: [you ..] the ... of a copulating(?) dog,
8 you dry, crush, ...
9 you mix (it) and give (it) to him to drink in water [and then]
10 he will get potency.

---

11 If ditto: the thumbs(?) of a bat(?), ...-plant
12 ... of tamarisk, [...]
13 *maštakal*-plant, date palm, ...-plant
14 and all(?) the seeds you put into water and
15 set out overnight on the roof;
16 you have that man sit down(?), with [*kasû*]-water
17 you wash his entire body,
18 the thumbs(?) of a bat(?) [you ...]
19 half (of the liquid) he drinks and ha[lf he ...],
20 ... and the ... [of tamarisk you ...]
21 at his left foot ... [...],
22 you crush and with *p*[*ūru*]-oil you

23 repeatedly rub his body, and then [that man will get potency].

24 If ditto: the skull of a [male] partridge(?) [you . . .],
25 you repeatedly rub his body with *pūru*-oil
26 and then [that man will get potency].

27 If ditto: his potency is taken away [. . .]
28 the penis of a [male] partridge(?),
29 the neck of a male sheep
30 you wind up [in red wool] and place at his waist [and then]
31 that man [will get] potency.

32 If ditto: [copulating] geckoes of the o[pen you . . .],
33 in . . . [. . .]

column iv
1 [. . . with]out eating
2 [he should drink] and then he will get potency.

3 [If ditto: saliva(?) of a sheep(?) with an erection], the horn if a stag
4 [you . . . and then he will get po]tency.

5–8 (too damaged for translation)

9 If a man's po[tency is taken away . . .]
10 whe[n . . .]

11 If a man whose po[tency is taken away . . .]
12 with . . . [he(?) c]an[not(?) . . .]
13 potency medication [. . .]
14 potency [. . .]
15 if with . . . [. . .]
16 in order to [get] potency [. . .]
17 . . . [in a *pursītu*-vessel(?)]
18 you catch [. . .]
19 . . . [. . . and then]
20 [he will get potency].

21–23 (too broken for translation)

24 [If a man . . .] . . . of the mountain(?)
25 you bind [at his waist] and
26 [. . . and he will get] potency

27–31 (fragment of a Sumerian incantation)

left edge
1 [Wh]en a partridge(?) is copulating [you . . .]
2 you [catch and pluck] a male par[tridge(?)] in the month of Ayaru;
3 you do not bleed it, the(!) entrails you do not [. . .], you do not(?) [. . ., their(?) . . .]
4 you hang up and for either two months or [three months you leave], the claws, crop(?),
5 muscles and intestines you crush in a mortar, [. . .] you soak in . . .,
6 three handsful of *aluzinnu*-seeds, two handsful of . . . you mix together, you dilute with beer in the usual fashion (and)
7 you give it to him to drink on an empty stomach and then [that man's "heart"] will rise.

lower edge
1 [If ditto]: the heart of a male raven, the blood of a goat with an erection,
2 [blo]od of a male partridge(?), thumbs(?) of a bat(?),
3 seed of . . .-plant you mix together, you rub the shoulder of the man three times(?) and then
4 he will get potency. Incantation for potency.
5 Tablet 2(?) of "If a man potency."

COMMENTARY

i 1–7 Probably dupl. of KUB 37 80:1′f. (only end preserved).
i 4 Following Ebeling, MUN here and elsewhere in this text has sometimes been misread as *ina* MUN. For the sign form, see KUB 37 3:8′, 9:6′, 15 ii 5, etc.
i 8–11 Dupl. KUB 37 80:3′f.; *bu-ut-tu*$_4$ is the II stative of *bâtu*.
i 12–16 Dupl. KUB 37 80:5′ff. Note that the text has "you swallow its heart" rather than "he swallows its heart."
i 17–22 Dupl. KUB 37 80:8′ff. Note (in line 20) that in this text AḪ is used to write an aleph, and ʾA to write *aḫ/iḫ/uḫ* (iii 2).
i 20 The text may be corrupt here; *ina* A.MEŠ NAG-*šú-ma* should probably be omitted, especially since there is hardly room to restore it in the duplicate, KUB 37 80:8′.

i 21 *šabru* is the area between the sexual organs and the anus, i.e., the perineum, as the sequence *išku, šabru, šuburru* in YOS 10 54 r. 17ff. shows.

i 22 It is probable that BÁR.KA is for BAR. SÌL(QA). Such confusions in Boghazköy are not rare, showing that scribes often wrote logograms as they pronounced them. See below ii 7 for such a phonetic confusion involving *l* and *r* (Ú.MUR.DÙ.DÙ written as Ú.MUL.DÙ.DÙ). Another such example may be *ina* GI.IZI.LÁ *u* NÍG.NA ⟨ŠI⟩.IM.LI (for normal ŠIM.LI) KUB 37 36:4′. But possibly because of the parallel *ina* MÚRU-*šu* in KUB 37 80:10, we should here emend to MÚRU(!)-*ka* "your waist"; cf. *ina* ⌈MÚRU-*ka*⌉ in ii 14 below. Possibly it refers to the performer of the ritual, though it is more likely that the text is corrupt. Cf. *ta-al-lu-ut-ma* in KUB 37 80:6′, also KUB 4 48 i 14 (see Introduction n. 39).

i 23–27 Dupl. KUB 37 80:11′ff.

There are several occurrences of the name of the bird here written AL.DI.RÍ.GA.MUŠEN, but AL.KI.IŠ.RÍ.G[A.MUŠEN] in the duplicate, KUB 37 80:11′, in the ŠÀ.ZI.GA rituals. See also AL.TI.RÍ.G[A.MUŠEN] LKA 99d ii 6 and Köcher BAM 272:15. No explanation for the writing with KI.IŠ is apparent; I tentatively emend to AL.DI(!)⟨⟨IŠ⟩⟩.RÍ.G[A.MUŠEN]. See Hh. XVIII 302 (MSL 8/2 p. 144) and the references collected there by Landsberger. These passages should be added to CAD and AHw. sub *diqdiqqu*.

i 24 *zarāku* (or *zarāqu*) here and in line 28, which is to be kept separate from *sarāqu* "scatter" and *zarāqu* "sprinkle (liquids)," both of which require the object to be expressed, obviously describes a part of the treatment of the bird before it is salted and dried, and probably means "eviscerate," "dress (a fowl)."

i 26 The beginning of line 26 is corrupt. The emendation here and in line 30 is based on the related passage LKA 99d ii 7 and dupl. Köcher BAM 272:16′. Further indication of the corruptness of the text is the fact that neither section indicates a liquid with which the medication is to be drunk. Possibly NAG-*šú* "give him to drink" should be emended to KÚ-*šú* "give him to eat."

i 28 The text is probably corrupt here, for such a bird is otherwise unknown.

ii 3–9 Dupl. STT 280 iv 1–7. Similar passages have MUŠ.DÍM.GURUN.NA (see index for references). MUŠ.DÍM.KUR.RA does not occur except in this text. In view of such passages as [M]UŠ.DÍM.GURUN.NA *šá* EDIN U$_5$.MEŠ AMT 105 iv 15, MUŠ.DÍM.GURUN.NA U$_5$.MEŠ *šá* EDIN TCL 6 34 r. i 3, MUŠ.DÍM.GURUN.NA *ša* EDIN Küchler Beitr. pl. 19 iv 25 and 27, etc., it is possible that the Boghazköy scribe misunderstood the pronunciation of the logogram. For Ú.MUL.DÙ.DÙ, cf. the normal writing GIŠ *mur-[du-di-i]* in STT 280 iv 4, also *mu-ur-du-da-a* KUB 37 43 i 14, ii 6′ and ibid. 44:3′.

ii 14–16 Dupl. AAA 3 plate 27 No. 5:2–4 (see p. 60).

ii 15 This passage, misunderstood by Ebeling, MAOG 1/1 50, is to be deleted from AHw. sub *atūdu*; *tàr-kas*$_4$ is a common writing in Boghazköy texts.

ii 17 This section probably corresponds to the text in AAA, lines 5–9. See below.

iii 1–5 Restored from KAR 70:24–27; the parallel in KAR has GUB-*su-ma* "you have him stand." The expected restoration of *a-n[a* IGI ^{d}UTU NAG-*ma]* (from KAR 70:27 and similar passages) is unlikely because of the following line beginning with *ina*.

iii 11 Restore [*ni*], [*li*], or [*kul-la*].

iii 16 Restoration is suggested by such passages as [*ina*] A GAZI.SAR *i-šá-ḫaṭ* AMT 7,4 i 7.

iii 21 The end of the line is obscure; a word for binding is expected.

iii 29 Cf. AMT 62,3:19ff.

iii 32f. Cf. K.2499 r. 7f.

iii 33 In spite of the ruling at the bottom of the column, the ritual seems to continue in col. iv.

iv 27–31 These lines are part of a Sumerian incantation. Cf. LKA 94 i 30 (catalogue of incipits).

lower edge 5 This line indicates that the tablet was the second(?) in the sequence established at Boghazköy. It is well known that the scribes in Boghazköy employed a

system of arranging works in a particular order, as numerous colophons in Hittite texts show. See Laroche, "La bibliothèque de Ḫattuša," ArOr 17/2 pp. 7–23.

Text: KUB 37 80

1′ [*x x x* (*x*)] *tu* [*x x x* (*x*)]
2′ [*x x x* (*x*)] ZA BI [ŠÀ.ZI.GA TUKU-*ši*]

3′ KI.MIN [NAM.ḪABRU]D.DA NITÁ [*ša a-na* U$_5$ ZI.GA *tu-bal ta-sàk*]
4′ *ana* ŠÀ ⌈A⌉.MEŠ *šá ú-ri b*[*u-ut-tu* ŠUB-*ma* NAG-*šú-ma* ZA BI ŠÀ.ZI.GA TUKU-*ši*]

5′ KI.MIN NAM.ḪABRUD(!).DA NITÁ SAG.D[U-*sú* KUD-*is* ÚŠ.MEŠ-*šu a-na* ŠÀ *me-e* ŠUB-*ma*]
6′ ŠÀ(text 3)-*šú ta-al-lu-ut-ma* A.ME[Š *šu-nu-ti ina* MUL *tuš-bat ki-ma* ^{d}UTU È]
7′ NAG-*šú-ma* TI-*uṭ*

8′ KI.MIN ŠIR MUŠEN *ḫur-ri* NITÁ *ru-pu-u*[*š-ti* GUD ZI.GA *ru-pu-uš-ti* UDU ZI.GA *ru-pu-uš-ti* MÁŠ.NITÁ ZI.GA]
9′ *ina šaḫ-ra-at* [KU]N *ù* SÍG *š*[*ab-ri-šu ša* UDU *ta-lam-me-ma*]
10′ *ina* MÚRU-*šú t*[*a-ša-kan-ma*] TI-*uṭ*

11′ KI.MIN AL.DI(text KI).⟨⟨IŠ⟩⟩RÍ.GA.MUŠEN *ta-*[*ba-qà-an ta-zar-ra-ak-ma*]
12′ MUN Ú.KU[R.R]A *tá-lap-pa-at-*[*sú x x x* (*x*)]
13′ ZA BI [ŠÀ.ZI.G]A TUKU-*ši*

14′ KI.MIN [*x x x*] *ta* [*x x x* (*x*)]
15′ *ina* A.ME[Š *x x x* (*x*)]

16′ KI.MIN ⟨Ú⟩.⌈EME⌉.UR.K[U *x x x* (*x*)]

17′ KI.MIN *ṣe-e-e*[*t x x x* (*x*)]
18′ *ina* IZI *x x* [*x x x* (*x*)]
(rest destroyed)

COMMENTARY

This text seems to have had wide columns (perhaps, like KUB 4 47, it had only one wide column on the obverse). Since there are some divergences from the duplicate in KUB 4 48, some of the probable restorations from that text have not necessarily been included in the transliteration.

2′ The writing ZA for *amēlu*, well known in the lexical texts (e.g., YOS 1 53:16), occurs also in line 13′, also in an omen text from Boghazköy, KUB 37 210, and a ritual, KUB 37 56:3 and 5.

3′f. Cf. KUB 4 48 i 8–11.

5′ff. Restorations from KUB 4 48 i 12–16. The writing here and in 3′ resembles MUŠEN SUḪUR.ḪABRUD, with ḪABRUD written with a sign form it has several centuries later, but, because of the duplicate, is probably to be read as transliterated.

8′ff. Restorations from KUB 4 48 i 17–22.

11′–13′ See note to KUB 4 48 i 23. Restorations are from KUB 4 48 i 23–27.

Text: KUB 37 81:1′–8′

1′ [LÚ BI ŠÀ.Z]I.GA ⌈TUKU⌉-[*ši*]

2′ [DIŠ KI.MIN MÚR]U-*šú te zi ni u*[*r x x x* (*x*)]
3′ [*x x*] *nam* LÚ BI ŠÀ.ZI.[GA TUKU-*ši*]

4′ [DIŠ KI.MIN UZ]U(?).DIR *ša* EGIR-*šú x* [*x x x* (*x*)]
5′ [*x*] *x šu te-leq-qì ur* [*x x x* (*x*)]
6′ [*x*] *x* NAG-*šú-ma* [*x x x* (*x*)]
7′ [LÚ BI Š]À.ZI.GA TUKU-[*ši*]

8′ traces
(rest destroyed)

Text: AAA 3 pl. 27 No. 5

Previous Edition: AAA 3 104f.

1 [*x x x* (*x*)] *bi* [*x x x* (*x*)]
2 [*a-na ku*]*-up-p*[*í-ta-an-ni x x x* (*x*)]
3 [*x x x* (*x*) *tàr*]*-kas*$_4$ *ina* MÚ[RU-*šu*(?) *x x x* (*x*)]
4 [*x x x* (*x*)] ŠÀ.ZI.GA TUKU-[*ši*]

---

5 [BE KI.MIN *e-nu-ma* UD]U.NITÁ *ina muḫ-ḫi* U$_8$ [*iš-ḫi-ṭu*]
6 [SÍG KUN *ša*] *ki-la-li-šu-nu* [*ta-na-saḫ*(?)]
7 [*x x x* (*x*) *k*]*i-ip-la ta-ṭ*[*á-me x x x* (*x*)]
8 [*ina* MÚRU-*šu*] *tàr-kas*$_4$*-ma* [*x x x* (*x*)]
9 [*x x x* (*x*) Š]À.ZI.GA [TUKU-*ši*]

---

10 [*x x x* (*x*)] *x* GIG *lìb-bi* [*x x x* (*x*)]
11 [*x x x* (*x*)] ⌈*a*⌉*-na* GIG *ni x* [*x x x* (*x*)]
12 [*x x x* (*x*)] ⌈ŠÀ⌉.ZI.GA
(rest destroyed)

COMMENTARY

This fragment is part of the same tablet as KUB 37 81; see Köcher, ibid. p. iv.
1–4 Dupl. KUB 4 48 ii 14f.

Text: KUB 37 82:1′–11′

1′ traces
2′ [*x x x* (*x*) UD.X.K]AM U_4.N[Á.A(?) *x x x* (*x*)]
3′ [*x x x* (*x*)] *x* ⌈7⌉-*šú ù* ⌈7⌉-[*šú x x x* (*x*)]

4′ [DIŠ LÚ ŠÀ-*šú* NU Í]L-*ma* ŠU ^{d}EŠDAR *a-na* [TI-*šú*]
5′ [*x x x sap*]-*pi ša i-na* UGU *ú*-[*x x x* (*x*)]
6′ [*x x x i*]-*na* UGU *ú-ru-ul-li* [*x x x* (*x*)]
7′ [*x x* UR.B]I *ta-pát-taḫ* A.MEŠ-*šu x* [*x x x* (*x*)]
8′ [*x x x*] *x šu-a-ti šìr* ^{d}NIN.[KILIM *x x x*]
9′ [*x x x*] *x sú* TAG *sap-pi* [*x x x* (*x*)]
10′ [*x x* PÉ]Š.ÙR.RA *tu-u*[*r-ar x x x* (*x*)]
11′ traces
(rest destroyed)

COMMENTARY

It is probable that this is a fragment of a ŠÀ.ZI.GA ritual. "Hand-of-Ištar" occurs also in KAR 70:9 (No. 27).
5′ Restore *ú*-[*ri*] or *ú*-[*ru-ul-li*].
8′ The suggested restoration is supported by UZU ^{d}NIN.KILIM Küchler Beitr. pl. 1 i 8 and by the occurrence of another rodent, PÉŠ. ÙR.RA, in this text.

Text: KUB 37 89:1′–7′

1′ [*x x*] *x ina* IM *x* [*x x x* (*x*)]
2′ [NU *ša* G]AB.LÀL *ša* LÚ ⌈*ka*⌉ [*x x x* (*x*)]
3′ [NU NI]TA *u* SAL DÙ-*uš* MU-⌈*šu*⌉-[*nu*]
4′ [*ina* BAR.QA] *šá* ZAG-*šu-nu ta-šaṭ-ṭár*
5′ [*x x x*] *x x la-am* ^{d}UTU *e-re-bi*
6′ [*x x x* (*x*) NÍ]G.NA ŠIM.LI
7′ traces
(only scattered signs in rest of text)

COMMENTARY

This is perhaps not a ŠÀ.ZI.GA text, but rather a love ritual or even a ritual against sorcerers and sorceresses.

Text: LKA 95

obverse
1–4 traces, restorable from LKA 96:1–5

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5 DÙ.DÙ.BI *e-nu-ma* GUD [*pu-ḫa-lu*] *ina* UGU GUD(!).ÁB *iš*-[*ḫi-ṭu*]
6 SÍG ⌈*ša*⌉ *pu*(?)-*ri*(?)-*di-šu t*[*a-na-saḫ*(?)]
7 *e-nu-ma* UDU.NITÁ ANŠE UR.KU ⌈ŠAḪ⌉ *iš-ḫi-ṭu* [*x x x*]
8 *ina* SÍG.GAN.MID NU.NU 7 KA.KEŠDA KA. KEŠDA *ina* MÚRU-[*šú* GAR-*an* SILIM-*im*]

---

9 DIŠ KI.MIN NA_4 *x x x ḫu ina* SÍG.ŠID [NIG]IN-*mi ina* M[ÚRU-*šú* GAR-*an*]
10 DIŠ KI.MIN Ú *tu*(?) *x x* UD.A GAZ SIM *ana* IGI ⌈^{d}⌉[*x x x*]
11 *ana* IGI ^{d}⌈15-*šu*⌉ ZÍD.SUR.RA NIGIN-*mi* [*x x*] *ta* [*x x x*]
12 KI.A.ÍD *ina* IZI SAR-*šu ina* Ì *ina* ⌈KUŠ⌉

---

13 Ú.AŠ.TÁL.TÁL Ú *ṣa-ṣu-un-tú* NUMUN GIŠ. ḪAB ⌈Ú⌉ [*x x x*]
14 *ina* Ì(text KAŠ) *ina* KUŠ

---

15 Ú *an-ki-nu-tu* Ú.EME.UR.⟨KU⟩ ŠE NU *ina* Ì *ina* KUŠ

---

16 Ú.IGI.NIŠ IM.SAḪAR NA_4.KUR.RA NA_4 *su-u ina* Ì *ina* KUŠ

---

17 Ú.SUMUN.DAR Ú.ÁB.DUḪ Ú.A.ZAL-*u* Ú.AŠ *ina* Ì *ina* KUŠ

---

18 Ú.GIŠ(!).ḪAŠḪUR(!) Ú.NAM.TI.LA Ú.A.ZAL-*ú* Ú.[KU_6 *ina*] Ì *ina* KUŠ

---

19 Ú.GIŠ(!).ḪAŠḪUR(!).GIŠ.GI Ú *ṣa-ṣu-un-tú* Ú.A.ZAL-⌈*ú*⌉ Ú [*x*] *ina* KUŠ

---

20 Ú.SUMUN.⌈DAR⌉(?) ŠÀ $BURU_5$.ḪA[BRUD NI]-TÁ Ú.KAK.KU ⌈Ú⌉.MI.PÀR
21 *ina* Ì *ina* KUŠ

---

22 ŠIM.ŠEŠ ŠIM.ḪAL KU.KU ⟨NA_4⟩.KUR-*nu* DIB *ina* Ì *ina* KUŠ

---

23 Ú.IGI.NIŠ Ú *nu-ṣa-bu* Ú *ti-ia-tú ina* KUŠ

---

24 Ú.ÁB.DUḪ Ú.A.ZAL-*u* Ú.SUMUN.⌈DAR⌉ [Ú *x x ina* Ì *ina*] KUŠ

---

25 KÙ.BABBAR A.BÁR KÙ.GI *ši*(?) *x x bu u man nu* AN.BAR AN.NA *ni* [(*x*)] *x*
26 *ina* KUŠ DÙ.DÙ.BI [(*x*)] *x ina* GÚ-*šú* GAR-*an*

---

27 DIŠ KI.MIN *ri-kib-⟨ti⟩ a-a-l[i]* SI *a-a-li* GÌŠ *a-a-li*
28 Ú *tak-da-na-nu ina* KUŠ DÙ.DÙ.BI *ina* GÚ-*šú* GAR-*an*

reverse

1 Ú *ka-zal-lu* SU[ḪUŠ Ú].A.ZAL-*e* SUḪUŠ Ú *an-[ki-nu-ti]*
2 SUḪUŠ Ú.ḪUR.ḪUR SUḪUŠ [Ú] *e*(text [*z*]*u*)-*di* SUḪUŠ Ú *x* [*x x*]
3 SUḪUŠ Ú.NÍG.PA 7 Ú.MEŠ ŠÀ.ZI.GA *ina* KAŠ NAG

4 ŠÀ BURU$_5$.ḪABRUD NITÁ *ina* MUN *be ba la i*(text *ú*)-*al-lu*[*t*]

5 see catalogue of incipits n. to i 19

6–11 see No. 15

12–19 see No. 1

20–30 see No. 3

COMMENTARY

1 Traces of five lines can be seen on the original before the ruling, but the line numbering of the copy has been retained here.
5–8 Dupl. LKA 96:6–9.
9 A ruling is expected after this line.
15 The sign copied KU appears to be *še nu*. Cf. copy of dupl., LKA 96:14.
17f. Dupl. STT 280 i 44.
19 Probably emend SUḪUŠ to GIŠ.ḪAŠḪUR on the basis of dupl., STT 280 i 52.
20f. A close parallel is STT 280 i 53; the original has an erroneous ruling between lines 20 and 21.
22 Dupl. STT 280 i 55.
27 Dupl. STT 280 i 51.
r. **4** The original has not *la*, but *lu*[*t*].

Text: LKA 96

obverse

1 DIŠ NA *ana* SAL *a-la-k*[*a*] *m*[*u*(!)-*uṭ-ṭu x x x* (*x*)]
2 KI.A.^{d}ÍD *ta-mar-raq ina* GIŠ [*x x x* (*x*)]
3 *x x a-tu* BURU$_5$.ḪABRUD.DA.MUŠEN [NITÁ *x x x* (*x*)]
4 ŠÀ BURU$_5$.ḪABRUD.DA.MUŠEN *i-al-lu*[*t x x x* (*x*)]
5 GIM ^{d}UTU È N[AG-*ma* SILIM-*im*]

6 DÙ.DÙ.BI *e-nu-ma* GUD *p*[*u-ḫ*]*a-lu ina* UGU [GUD.ÁB *iš-ḫi-ṭu*]
7 *e-nu-ma* UDU.NITÁ ANŠE UR.KU Š[AḪ *x x x* (*x*)]
8 [*ina* SÍG.GAN.MID NU].NU 7 KA.KEŠDA [KA.KEŠDA *ina* MÚRU-*šu* GAR-*ma* SILIM-*im*]

9–16 see duplicate LKA 95:9–17
(rest of obverse destroyed)

reverse

1 traces

2 [DIŠ NA] *ri-ḫu-us-su la i*[*l-lak*] *ana* SAL-*šú* ŠÀ-*šú* NU Í[L-*šú*]
3 [*x x m*]*ul*(?) SUḪUŠ Ú.EME.UR.KU SUḪUŠ (text UZU) Ú(text KAL).KUR.RA KI KAŠ ḪI.ḪI-*ma* NAG-*šú*
4 [EGIR]-*šú* GIŠ.GEŠTIN NAG-*ma i-šal-lim*

5 [DIŠ KI.MIN ÚŠ] TU.KIL.MUŠEN ÚŠ MUŠEN *ḫur-ri* NITA UR.BI ḪI.ḪI-*ma* NAG-*šú* EGIR-*šú* GIŠ.GEŠTIN NAG-*ma* KI.MIN

6 [DIŠ KI.MIN Ú.AŠ.TÁL].TÁL Ú.KI.^{d}ŠEŠ.KI NUMUN Ú.ḪAB Ú.EME.UR.KU
7 [*ina* KAŠ] NAG-*šú ù* EGIR-*šú* GIŠ.GEŠTIN NAG-*ma* SILIM-*im*

8 [DIŠ KI].MIN Ú *an-ki-n*[*u-t*]*i* Ú.EME.UR.KU NA_4.KA.GI.NA.DIB.[BA]
9 *ina* Ì.GIŠ ŠÉŠ-*su ina* KUŠ DÙ.DÙ *ina* GÚ-*šú* GAR-*ma* SILIM-[*im*]

10 [DIŠ NA] *lu-ú ina* ŠU.GI *x* [*l*]*u-ú ina* GIŠ.PA *lu-ú* ⟨*ina*⟩ *ḫi-miṭ* UD.DA [*lu-ú ina ni-ḫi-is* GIŠ.GIGIR]
11 [*ana* SAL] *a-la-ka muṭ*-⌈*ṭu*⌉ *ana* ŠÀ.ZI.GA *šur-ši-šú-ma* [*ana* SAL GIN-*šú*]

12 [DÙ.DÙ.B]I Ú.I[GI].LIM Ú *tar-ḫu* Ú.EME.[UR.KU Ú.NÍG.GÁN.GÁN]
13 [Ú] *ar-da-dil-la* Ú *ka-bu*-[*ul-lu* NIM.KÙ.GI]
14 [7] Ú.ḪI.A *an-nu-ti* GAZ SIM *x* [*ana* IGI ^{d}15 NÍG.NA ŠIM.LI GAR-*an*]
15 KAŠ BAL-*qí* ÉN 7-*šú ana lìb-bi* ŠID-*nu* [*ina* GEŠTIN NAG-*šú* UD.3.KAM NAG.MEŠ-*ma ina* UD.4.KAM SILIM-*im*]

COMMENTARY

6ff. Dupl. LKA 95:5–8. Traces of the ruling after line 8 are preserved. For GUD *puḫālu* "breed bull," see Practical Vocabulary Assur 326, and Landsberger, MSL 8/1 p. 69.
r. **3** Emendation uncertain; perhaps emend beginning to [Ú *ka-bu-u*]*l-lu* on the basis of AMT 66,1:3.
r. **6–9** Dupl. AMT 66,1:6–10.
r. **10–15** Dupl. AMT 88,3:1–8; restorations are from that text, though there is perhaps not enough room for all; dupl. of r. 12–15 is LKA 100 r. 2–6. *x* is not MEŠ in line 10.

Text: LKA 97 ii 5–9

5 *ina* [S]ÍG *x* ZI-*i* [*ḫi-pí*]
6 *x x as du du* [*ḫi-pí*]
7 *er*(?)-*ši* ŠUB-*ma* [*ḫi-pí*]
8 [L]I.DUR-*ka* [*u*] GÌŠ-*ka* 3-*šú* TAG.TAG-*at*
9 [Š]U-*ka šá* ZAG(text UB) *šá eš e* TAG ŠU SAL *šá* KAB TAG-*ma* [(*x x x*)]

10–17 see No. 21

18–26 see No. 19

COMMENTARY

Col. i is too damaged to be useful.
ii 1–4 "New break"; in line 4 possibly emend to 10 Ú(!).ḪI(!).A(!) ŠÀ.Z[I.GA].
ii 5–9 Some of the readings are quite uncertain; the text is probably corrupt in places. The third sign in line 5 should perhaps be emended to UDU(!) NITÁ(!). There are some parallels to this section in Köcher BAM 272:13′ (see p. 54).

Text: LKA 98:1–16

1 [*i*]*na* IGI *i* [*x x x* (*x*)]

---

2 NUMUN GIŠ.Ú.GÍR.[ḪAB *x x x* (*x*)]
3 Ú *ṣa-ṣu-um-t*[*ú x x x* (*x*)]
4 Ú.KUR.RA Ú.Ḫ[UR.ḪUR(?) *x x x* (*x*)]
5 Ú.LAG.GÁ UD.A [*x x x* (*x*)]
6 *ina* KAŠ *la pa-tan* NAG-*m*[*a* ŠÀ.ZI.GA]

---

7 ŠÀ ⌈BURU$_5$.ḪABRUD.DA⌉.[MUŠEN NITÁ *x x x* (*x*)]
8 *ina* MUN *te-te-*[*mir x x x* (*x*) *ina* MUL]
9 *tuš-bat* ÉN 3-*šú* [ŠID-*nu x x x* (*x*)]
10 no sign preserved

---

11 *ḫa-an-dur bal-lu-ṣi-*[*ti x x x* (*x*)]
12 *ina* Ì SÚD GÌŠ-*šú* EŠ-*aš-ma* ŠÀ.[ZI.GA]

---

13 KU.KU ⟨NA$_4$⟩.KUR-*nu* DIB KU.KU AN.[BAR *x x x* (*x*)]
14 *ina* Ì.BUR ḪI.ḪI ÉN ᵈIŠKUR [GÚ.GAL AN-*e* DUMU ᵈ*A-nim*]
15 7-*šú ana* ŠÀ ŠID-*nu* NIT[A GÌŠ-*šú*]
16 SAL SAL.LA-*šá* EŠ-*aš-*[*ma* ŠÀ.ZI.GA]

(rest destroyed)

COMMENTARY

2 This text does not use the normal DIŠ KI.MIN "if ditto" to introduce the sections of rituals.

Text: LKA 99 d

Previous Edition: MAOG 1/1 56 (for col. ii 1–3 only)

column i

1–3 incantation fragment, followed by ruling (not in copy).

4–25 see No. 11

26–30 see No. 12

---

column ii

1 G[URUN] GIŠ.Ú(!).[GÍR.ḪAB (*x*)]
2 *ana* ŠÀ *tu-maš-šar* ŠÀ [NAM.ḪABRUD.DA NITÁ]
3 *ina* KAŠ.SAG NU *pa-tan* [NAG-*šú* GIŠ.BAN *šá* GIŠ.IGI.DÙ DÙ-*uš*]
4 SA ⟨PÉŠ⟩.ÙR.RA *ma-ta-an*(!)-[*šá* GIŠ.GI DIRI-*ši*]
5 *ina* SAG NITÁ *u* SAL *šá ṣa-a*[*l-lu* GAR-*an x x x*]

---

6 *ana* ŠÀ.ZI.GA ⌈TUKU⌉ AL.TI.RÍ.G[A.MUŠEN DIB-*bat ta-ba-qa-an*]
7 ÚŠ.MEŠ NU *tu-še-ṣa-a tu-bal* SÚD [KI] ZÍD.[ŠE.SA.A ḪI.ḪI *x x x*]

---

8 *ana* ŠÀ.⌈ZI.GA⌉ TUKU NAM.ḪABRUD(!).DA NITÁ *šá* [*ana* U$_5$ ZI DIB]
9 ⌈*kap-pí*⌉ *ta-ba-qa-an* ÚŠ.MEŠ NU *t*[*u-še-ṣa-a*]

10 *tu*(!)-*bal* SÚD *ina* KAŠ.SAG NU *pa-t*[*an* NAG-*šú x x*]

---

11 *ana* ŠÀ.ZI.GA TUKU 7 PA.MEŠ [GI]Š.Ú.GÍR *ina* A.[MEŠ ŠUB-*di*]
12 ÚŠ MUŠEN *ḫur-ri* NITÁ *ana lìb-b*[*i* A] ÍD *tu-m*[*aš-šar*(?) *x x*]
13 *i-na* MI *tuš-bat* TA ^{d}[UTU] ⌈È⌉ *ina* UGU [PA.MEŠ GIŠ.Ú.GÍR GUB-*su-ma*]
14 *ana* ⌈IGI ^{d}UTU⌉ ŠÀ NAM.⌈ḪABRUD.DA⌉ NITÁ *i*-[*al-lu-ut*]
15 *a x x x nu* NAG(?)-*šú x x x* [*x x x*]
16 *an x* [*x x x x*] *x x* [*x x x*]
17 KI.MIN *x* [*x x x x*] *x x* [*x x x*]

COMMENTARY

ii 1–5 Emendations based in part on duplicates AMT 73,2:4–8 and Köcher BAM 272:1′–6′.
ii 6f. Dupl. Köcher BAM 272:15′f. Cf. KUB 4 48 i 23 and dupl.
ii 11–17 There are a number of similarities between this text and KAR 70:22–27.
ii 18 and **28** Ritual beginning *ana* ŠÀ.Z[I.GA TUKU], badly damaged, not transliterated.

Text: LKA 100 r. 1–6

1 *ana* ŠÀ.ZI.GA *š*[*ur-ši-šú-ma ana* SAL GIN-*šú*]

---

2 DÙ.DÙ.BI Ú.IG[I.LIM Ú *tar-ḫu* Ú.EME.UR.KU]
3 Ú.NÍG.GÁN.GÁN Ú [*ar-da-dil-lu* Ú *ka-bul-lu*]
4 NIM.KÙ.GI 7 Ú.ḪI.A *an*-[*nu-ti* GAZ SIM *x ana* IGI ^{d}15]
5 NÍG.NA ŠIM.[LI] GAR-*an* KA[Š BAL-*qí* ÉN 7-*š*]*ú ana l*[*ìb-bi* ŠID-*nu*]
6 *ina* GEŠTIN NAG.MEŠ-*š*[*u*(?)] *ina* [x] ⌈UD⌉.ME *i*-[*šal-lim*]

COMMENTARY

1–6 Duplicates (with minor variants) LKA 96 r. 11–15 and AMT 88,3:3–8.

Text: LKA 102
Previous Edition: MAOG 1/1 41ff.

1–17 see No. 6

---

18 DIŠ NA *ina ṭe-em ra-ma-ni-šú it-x* [*x x*]
19 ŠED$_7$ ŠUB.ŠUB-*su a-šu-uš-tú* TUKU.TUKU-⌈*ši*⌉(!?)
20 *bir-ka-šú ka-sa-a* GABA.MEŠ-*šú it-ta-na*-[*ru-ṭa*(?)]
21 SU-*šú ta-ni-ḫa* TUKU.TUKU-*š*[*i*(?) *x x x x* (*x*)]
22 NINDA *u* KAŠ LÁ NA BI [*ka-šip*]
23 EN KA-*šú kiš-pi*-[NIGIN-*šú*]
24 *maš ḫa mi ki i-ši* [*x x x ana* TI-*šú*]

reverse
1 NUMUN Ú.A.ZAL.LÁ NUMUN Ú.DIL.BAT 1-*niš* SÚD
2 KI Ú.NAGA ḪI.ḪI *ina* A.MEŠ *i-ra-muk*
3 GIŠ *bi-nu ana* A.MEŠ ŠUB *ina* NINDU BE-*ir*
4 SU-*šú tu-maš-šá-ʾ* U$_4$.NÁ.À[M]
5 *an-nam* DÙ.DÙ-*uš-ma* TI-*uṭ*

6–16 see No. 23

---

17 *ana* NITA *u* SAL *šup-šu-ri-im-ma* [*x x x* (*x*)]
18 Ú.KUR.RA SIG$_7$-*su ta-sàk* [*x x*]
19 NU ŠEG$_6$.GÁ *ga šu ú ma la x* [*x x x* (*x*)]
20 *ku-ub-tú ana* ŠÀ KAŠ.DU$_{10}$.GA ŠUB-*ma* [*x x x* (*x*)]
21 UR.BI NAG-*ma* ŠÀ-*šú-nu ip*-[*pa-aš-ša-ru*]

COMMENTARY

18–21 This text has some features in common with AMT 62,3:11–15, but is not a duplicate.
20 Perhaps read ZÍD *ár-tú*.

Text: LKA 103:14–18 and left edge (unpub.)

1–13 see No. 9

---

14 KI.MIN ÚŠ BURU$_5$.ḪABRUD.DA.MUŠEN [NI-TÁ]
15 [GE]ŠTIN.SUR.RA KAL Ú [*x x x* (*x*)]
16 [*ina* UG]U ŠID-*nu* NAG-*m*[*a x x x* (*x*)]

---

17 [*x x*] ŠE Ú.A.ZAL.L[Á(?) *x x x* (*x*)]
18 [*x x* Ú *a*]*m-ḫa-ra x* [*x x x* (*x*)]
(rest destroyed)

left edge i
1 [*x x x* (*x*) Ú.ḪUR.Ḫ]UR 1-*niš* SÚD
2 [*x x x* (*x*) N]AG-*ma*
3 [*x x x* (*x*) ŠÀ.ZI].⌈GA⌉

left edge ii
1 DIŠ KI.[MIN] Ú [*x x x* (*x*)]
2 Ú.LÚ.⸢U$_x$⸣(GIŠGAL).[LU *x x x* (*x*)]
3 *x x x x* [*x x x* (*x*)]

COMMENTARY

The two columns on the edge are separated by a double vertical ruling.

Text: K.2499 r. 7–11 Copy plate 1

7 *ana* NITA ZI-*tú šur-ši-i* MUŠ.DÍM.GURUN.[NA]
8 *rit-ku-ba-ti ina* ⸢IGI⸣ [*x x x* (*x*)]
9 *ina* SAG.DU-*šú* GAR-*m*[*a* ŠÀ.ZI.GA]

---

10 *ana* SAL ⸢ZI-*tú*⸣ [*šur-ši-i x x x* (*x*)]
11 *x x* [*x x x* (*x*)]
(rest destroyed)

COMMENTARY

7 See pp. 9f. for comment on lines 7 and 10. Cf. KUB 4 48 iii 32f.

Text: K.5901 Copy plate 3

1′ traces

2′ [*x x x* (*x*)] *x su-uḫ* [*x x x* (*x*)]
3′ [*x x x* (*x*)] *ši nu x* [*x x x* (*x*)]

4′ [*x x x* (*x*)] NE *d*[*i*(?) *x x x* (*x*)]
5′ [*x x x* (*x*)] ⸢*i*⸣ NUNUZ *di* [*x x x*]

6′ [*x x x l*]*i* GAB ÉN [*x x x*]
7′ [*x x x*] TAR-*su* [*x x x*]
8′ [*x x x*] MI.MEŠ *u* NA$_4$.BE.MEŠ [*x x x*]

9′ [*x x x* (*x*)] *x* ÉN ki.in.da.⸢rab⸣ [*x x x*]
10′ [*x x x* (*x*) Š]À.ZI.GA

11′ [*x x x* (*x*)] *x* A *ana* UGU NA$_4$ *x x* [*x x*]

(rest destroyed)

COMMENTARY

9′ This incantation is also mentioned in LKA 94 i 27 and STT 280 ii 35.

Text: K.8698:1′–5′ Copy plate 3

1′ traces
2′ [*x x x*] *x ab ta pa x* [*x x*]
3′ [*x x x*] *x a* SI.SÁ *x* [*x x*]
4′ [*x x a*]*s-ṣi ana* EN KA.K[A-*šú*]
5′ [LÚ B]I *i-šal-lim*

6′–11′ see No. 17

Text: K.9036:1′–13′ Copy plate 1

1′ traces
2′ [*x x*] *x ana* IGI ^{d}UTU *pa-a*[*n x x x* (*x*)]
3′ [*x*] *x ta-na-suk ki-a-a*[*m x x x* (*x*)]
4′ [*x*] *x ú ša-mu-ú* DU$_{11}$.GA *a*[*n x x x* (*x*)]
5′ [*ana* Í]L ŠÀ TUKU-*e* LÚ BI NAG [*x x x* (*x*)]

6′ [*ana* ŠÀ].ZI.GA TUKU-*e ana* IGI ^{d}15 [*x x x* (*x*)]
7′ [A Š]IM.LI KÙ SUD NÍG.NA ŠIM.L[I GAR-*an*]
8′ [*mi*]-*iḫ-ḫa* BAL-*qí* GIŠ.BAN *š*[*á x x x* (*x*)]
9′ [*x*] SA.MUD MAŠ.DÀ *šá* KAB *ma-ta-an-*[*šá x x x*]
10′ [*x x*] *x* TAB.BA *ur-ba-te ḫ*[*u*(?) *x x x* (*x*)]
11′ [*x x ra-ma*]*n-ni a-a ip-pa-šir* [*x x x* (*x*)]
12′ [*x x* M]UL *šá* ^{d}⸢15⸣ [*x x x* (*x*)]
13′ traces
(rest destroyed)

COMMENTARY

8′f. Cf. the similar passage AMT 73,2:7 and duplicates.
11′ Perhaps a line from an incantation.

Text: K.9451 + Sm. 961 + K.11676 + Sm. 818: 1′–6′ Copy plate 1

1′ [*x x x*] ⸢GEŠTIN.SUR.RA NAG⸣ *x x x x*

2′ [DIŠ KI.MIN Ú.I]GI.LIM Ú *tar-muš* AN.BAR KA A.AB.BA GIŠ.K[AL]
3′ [ÚŠ BURU$_5$.ḪABRU]D.DA.MUŠEN NITÁ *zap-pi* ŠAḪ *šá ana* U$_5$ ZI-*u*
4′ [*ina* KU]Š DÙ.DÙ *ina* GÚ-*šú* GAR-*an*

5′ [DIŠ KI.MIN] ⸢Ú⸣.DIL.BAT Ú.EME.UR.KU Ú.KU$_6$ Ú.AŠ.TÁL.TÁL
6′ [*ina* KU]Š DÙ.DÙ *ina* GÚ-*šú* GAR-*an*

7′–16′ see No. 26

COMMENTARY

2′–6′ Dupls. KAR 70:17–21 and STT 280 i 18–21.

Text: STT 280

column i

1 [DIŠ NA *ana* SAL-*šú* GIN-*ma ana* SAL-*šú* ŠÀ-*šú* N]U ÍL-*ma*
2 [*x x x* NA BI *kiš-pu* DIB-*s*]*u ana* TI-[*šú*]
3 [*x x x* (*x*)] NA$_4$ *x x*
4 [*x x x* (*x*) *ina* G]Ú-*šú* GAR
5 [*x x x* (*x*)] *ina* Ì.[GI]Š.ŠUR.MÌN
6 [*x x x* (*x*) *ina* K]UŠ *ina* GÚ-*š*[*ú*] GAR-*an*

---

7 [DIŠ KI.MIN *x x x* (*x*) NUM]UN(?) GIŠ.ḪAB [*ina* KAŠ] NAG

---

8 [DIŠ NA *x x x* (*x*)] *x x* [*x x x* (*x*) K]A-*šú*
9 [*x x x* (*x*)] GIN-*ak* ŠÀ-*šú* [*x* (*x*)] *ár-tú*
10 [*x x x* (*x*) ŠÀ-*šú*] NU ÍL-*šú* ÍL [Š]À-*šú*
11 [NU TUKU-*š*]*i* ŠÀ-*šú* SAL *ḫa*-[*ši*]*ḫ-ma*
12 [ŠÀ-*šú tu-u*]*r-ra* NA BI *ri*-[*ḫu-us-s*]*u*
13 [KI LÚ.ÚŠ] *šu-nu-lat* GÌŠ-*šú* ⌈*la*⌉ [*x x x* (*x*)]
14 [*x x x* (*x*)] *x* BE-*ḫi ana* ⌈BÚR⌉ Ú *x* [*x x*]
15 [*x x x* Ú].KUR.KUR Ú *ak-tam* Ú *k*[*a-bul-lu*(?)]
16 [*x x x* (*x*)] *x lu ina* KAŠ.SAG *lu ina* GEŠTIN.SUR N[AG]
17 [*x x x* (*x*) ÉN] 3-*šú ana* [*muḫ-ḫ*]*i* ŠID-*nu*-⌈*ma*⌉ T[I-*uṭ*]

---

18 [DIŠ KI.MIN Ú.IGI.LIM Ú *tar*]-*muš* AN.BAR KA A.AB.BA GIŠ.KAL
19 [ÚŠ BURU$_5$.ḪABRUD.DA].MUŠEN NITÁ *zap-pi* ŠAḪ *šá ana* U$_5$
20 [ZI]-⌈*ú*⌉ *ina* KUŠ DÙ.DÙ *ina* GÚ-*šú* ⌈GAR⌉-*an*

---

21 [DIŠ KI.MIN] Ú.DIL.BAT Ú.EME.UR.KU Ú.KU$_6$ Ú.AŠ.TÁL.TÁL *ina* KUŠ

---

22 [DIŠ NA] *ka-šip-ma* UZU.MEŠ-*šú tab-ku lu ina* GIN-*šú lu ina* ⌈GUB⌉-[*zi-šú*]
23 [*lu ina*] KI.NÁ-*šú lu e-nu-ma* KÀŠ(!).MEŠ-*š*[*ú*] *i*-[*šat-t*]*i-nu*
24 [*ri-ḫ*]*u-su* GIN-*ak* GIM SAL *su-u'-su l*[*a e*]-*lil*
25 [NA B]I *ri-ḫu-su* KI LÚ.ÚŠ *ina* KI *šu*-[*nu-lat*] *ana* TI-*šú*
26 [Ú.LA]L Ú.AŠ Ú.[SIK]IL Ú.N[A-*a*]-⌈*na*⌉ ⌈NU-MUN⌉ Ú.DIL.BAT
27 [SUḪUŠ Ú].ŠAKIR SUḪUŠ GIŠ.[N]IM ⌈*ša*⌉ U[GU KI.MA]Ḫ [*ina*] KUŠ *ina* GÚ-*šú* GAR

---

28 [DIŠ KI.MIN] *x ka la* [*x x*] *tú x x x x* [(*x*) *ina*] KUŠ *ina* GÚ-*šú* GAR-*an*

---

29 DIŠ KI.MIN KI.A.^{d}⌈ÍD⌉ [BA.BA.Z]A(!) ^{d}ÍD *in*[*a* TÚG *in*]*a* MÚRU-*šú* KEŠDA

---

30 DIŠ KI.MIN SU[ḪUŠ Ú].EME.UR.KU ⌈Ú⌉.[LUM].ḪA SUḪUŠ Ú.SI.SÁ
31 SUḪUŠ Ú.[S]AG ⟨⟨SUḪUŠ ⌈Ú⌉.SAG⟩⟩ [SUḪUŠ] Ú.[A].ZAL.LÁ
32 SUḪUŠ Ú *kan-ka-d*[*u*] S[UḪUŠ] ⌈Ú⌉.AŠ.TÁL.[TÁL]
33 [SUḪUŠ] Ú.KA.ZAL.⌈LÁ⌉ [Ú.ŠÀ.Z]I.GA *ina* [KUŠ *i*]*na* G[Ú-*šú* GAR-*an*]

---

34 [*x x x*] *te ma* [*x x x* (*x*)]
35–37 destroyed

---

38 DIŠ KI.MIN [*x x x* (*x*)] Ú *a-ra-ri-a-nu*
39 NUMUN Ú [*x x x* (*x*)] *ina* KUŠ

---

40 DIŠ KI.MIN Ú *x x* [*x x x* Ú] *a-ra-an-tú ina* KUŠ

---

41 DIŠ KI.MIN Ú.[Á]B.DUḪ [*x x x x*] Ú *kan-ka-du*
42 SUḪUŠ Ú.ŠAKIR Ú *x* [*x x x*] *ina* Ì *ina* KUŠ
43 DIŠ KI.MIN ⌈Ú⌉.NÍG.PA Ú *ka*-⌈*man*⌉(!)-*du* [Ú *a*]-*la-mu-u ina* KUŠ

---

44 DIŠ ⌈KI.MIN⌉ Ú.SUMUN.DAR Ú.ÁB.DUḪ Ú.[A.ZAL.LÁ] ⌈Ú⌉.AŠ *ina* KUŠ

---

45 [DIŠ KI.MIN GIŠ.ḪA]ŠḪUR Ú.NAM.TI.LA [Ú].A.⌈ZAL⌉.[LÁ] ⌈Ú⌉.KU$_6$ Ú.ḪAB *ina* KUŠ

---

46 [DIŠ KI.MIN N]A$_4$.ZA+ṬU NA$_4$.[DUR].MI.NA N[A$_4$.Z]A.GÌN *ina* KUŠ

---

47 [DIŠ KI.MIN *x x x* Ú.DIL].BAT Ú.⌈AŠ⌉ *ina* KUŠ

---

48 [DIŠ KI.MIN *x x x*] Ú.A.[ZAL.LÁ] *ina* KUŠ

---

49 [DIŠ KI].MIN GIŠ.ŠE.NÁ.A [*x x x*] *ina* KUŠ

---

50 DIŠ KI.MIN SUḪUŠ GIŠ.NIM *x kur nam* ⌈*šá*⌉ *x* [*x x x*] *ina* KUŠ

---

51 DIŠ KI.MIN *ri-kib*(!)-*ti a-a-lì* SI *a-a-lì* [GÌŠ *a-a-lì ina*] KUŠ

---

52 [DIŠ KI].MIN GIŠ.ḪAŠḪUR.GIŠ.GI Ú *ṣa-ṣu*-⌈*un*⌉-*tú* Ú.A.ZAL.L[Á *x*] *x ina* KUŠ

---

53 [DIŠ KI].MIN ÚŠ ⌈BURU$_5$⌉.ḪABRUD.DA.MUŠEN N[ITÁ] ⌈Ú⌉.KU.KAK Ú.MI.[PÀR *ina* K]UŠ

---

54 [DIŠ KI].MIN NA$_4$.AD.BAR ⌈Ú⌉ [*x* Ú.B]ÚR Ú *tar-m*[*uš ina* KU]Š

---

55 [DIŠ KI.MIN ŠIM.ŠEŠ ŠIM.ḪAL KU.K]U NA$_4$.KUR-*nu* DIB.BA *ina* [KUŠ]

56 [DIŠ KI.MI]N SUḪUŠ Ú.EME.UR.KU SUḪUŠ Ú.KU$_6$ SUḪUŠ Ú.A[Š.TÁL.TÁL]
57 [SUḪ]UŠ Ú.NÍG.PA(!) SUḪUŠ Ú.SI.SÁ *ina* KAŠ *ina* Ì [*ina* KUŠ]

58 [DIŠ KI.MIN Ú].IGI.LIM $^{bi\text{-}p[i]}$
59 [*x x* Ú.SUMUN].DAR $^{bi\text{-}pi}$

60 traces

column ii

1 [DIŠ NA *ina* KI.NÁ-*šú* LUḪ.LUḪ]-*ut* ŠÀ-*šú* GUR(!)-*šú ina* [KI.NÁ-*šú*]
2 [*ri-ḫu-su* GIN-*ak* NA] BI *ki-mil-ti* ^{d}AMAR.UTU [*ù* ^{d}*Iš-tar*]
3 ⌈UGU-*šú*⌉ [GÁL-*ši ana* TI-*šú*] Ú *tar-muš* Ú.ḪUR.ḪUR
4 Ú.ḪUR.[ḪUM.BA.ŠIR Ú *ki*]-*ṣir* GIŠ *bi-ni* GIŠ.NIM SIG$_7$-*su*
5 NA$_4$.AD.BAR *ḫi*-[*ṣib* NA$_4$.GU]G Ú.SIKIL Ú.DIL.BAT PA GIŠ.ŠE.NÁ.A
6 NA$_4$.NÍG.U.U Ú.[A.ZAL.L]Á Ú.⌈EME⌉.UR.KU GIŠ.Ú.GÍR *šá* É.S[IG$_4$]
7 14 Ú.[ḪI].A ŠE[Š SÚD] *ina* ÚŠ GIŠ *eri$_4$-ni* ḪI.ḪI *ina* KUŠ

8 DIŠ KI.MIN Ú ⌈*si-ḫu*⌉ [ŠIM].⌈^{d}⌉MAŠ NITÁ *u* SAL SÍG UGU.DUL.BI
9 ⌈KÙ.GI⌉ AN.BAR 1-*niš ina* [KU]Š DÙ.DÙ *ina* GÚ-*šú*(text *šá*) GAR-*an*

10–21 see No. 25

22 DIŠ KI.MIN ŠÀ B[URU$_5$].ḪABRUD.DA.MUŠEN NI[TÁ *x x x*]

23 DIŠ KI.MIN NA$_4$ [*x x*] *tú*(?) *ina* Ì [*ina* KUŠ]

24 DIŠ KI.MIN [SU]ḪUŠ [Ú *x n*]*am šá mu sar* [*x x x x*]

25 DIŠ NA *ina* ⌈KI⌉.N[Á-*šú* LUḪ.LUḪ-*ut*] ŠÀ-*šú* G[UR-*šú ina*] KI.NÁ-[*šú*]
26 *ri-ḫu-s*[*u* GIN-*ak* NA B]I *ki-mil-ti* ^{d}AMAR.UTU *u* ^{d}*I*[*š-tar*]
27 UGU-*šú* G[ÁL-*ši ana* TI-*šú* NA$_4$.GU]G.GAZI.SAR NA$_4$.ZA.GÌN NA$_4$.GIŠ.N[U$_x$(ŠIR).GAL]
28 NA$_4$.KUR-*n*[*u* DIB AN.BAR *i*]*na* DUR GADA È-*ak ina* G[Ú-*šú* GAR-*an*]
29 ⌈*e*⌉ [*x x x* NA$_4$.AN].KAL NA$_4$.ZA.GÌN NA$_4$.PA [N]A$_4$.KUR-⟨*nu*⟩ DIB
30 [*x x x*] *x x x x* NA$_4$.GIŠ.NU$_x$.GAL NA$_4$.⌈NU.LUḪ⌉.ḪA
31 [A(?)] ŠIM.LI 10 Ú(!).MEŠ ŠÀ.ZI(!).GA(!) *ina* SÍG SILÁ [NI]TA *šá* ⟨*ana*⟩ U$_5$
32 ZI-*ú*(!) [*ina* GÚ-*šú*] GAR-*an*

33 NA$_4$.ZA.GÌN NA$_4$.GUG NA$_4$.MUŠ.[GÍR N]A$_4$ *aš-gì-gì* NA$_4$.BABBAR.DIL
34 ⌈NA$_4$⌉.[SIK]IL(?) NA$_4$.PA 7 NA$_4$.⌈MEŠ⌉ ŠÀ.Z[I.G]A ÉN SU.Z[I MIN]
35 [ÉN] ⌈ki⌉.in.da.⌈rab⌉ MIN 2 ÉN.MEŠ [*x x*] *x* [*x x*]

36–50 see No. 29

51–53 see No. 30

54–61 see No. 31

62–63 see No. 11

column iii

1–23 continuation of col. ii, see No. 11

24–33 see No. 32

34–42 see No. 10

43 1 SÌLA [*x x x* (*x*)]
44 SAḪAR KI.[MAḪ SA]ḪAR *šú-nu-*[*ti x x x*]
45 *ana* Ì+GIŠ [ŠUB(?)] NU NITA *u* SAL [DÙ-*uš x x x* (*x*)]
46 ŠÉŠ(?!)-*šú-nu-ti* NITA *u* SAL ZI-*ut*(!) Š[À](!) G[ÁL-*šú-ma ir-ta-nak-kab*(?)]

47 *ana* ŠÀ.ZI.GA TUKU-*e a-bu-na-at* ⟨DÀRA.MAŠ⟩ SI DÀRA.[MAŠ]
48 *ri-kib-te*(text SI) DÀRA.MAŠ Ú.A.ZAL(?!).[LÁ] *um*(?) *x* [*x x x*]
49 *tam-ta-raq* GIŠ *ana* UGU *tab ti* ⌈U$_5$⌉ [*x x x*]
50 *a-zap-pi* KUN ⟨UDU(?)⟩.NITA ZI-*aḫ* 1-*niš x* [*x x x*]
51 [N]U.NU-*ma* ⟨⟨NA$_4$⟩⟩ NA$_4$.AMAŠ.PA.È *ina* ŠÀ ⌈È⌉ [*x x x*]
52 *ina* MÚRU-*šú* KEŠDA-[*ma* ŠÀ.ZI.GA]

(rest of column too broken for transliteration)

column iv

1 destroyed
2 [*x*] *rit-ku*(!)-*ba*-[*ti x x* (*x*)]
3 ⌈EME⌉.DIR.GÙN NUMUN GIŠ *x* [*x x x* (*x*)]
4 [NUMUN] Ú.A.ZAL.LÁ NUMUN GIŠ *mur*-[*du-di-i x x* (*x*)]
5 [NUMU]N Ú.ŠAKIR Ú *ṣa*-⌈*ṣu-un*⌉-[*tú* Ú.SUMUN.DAR *x x x* (*x*)]

6 [14(?)] Ú.ḪI.A ŠEŠ [UR.BI x x x (x)]
7 10 MU.MEŠ-*ni* [x x x (x)]

8–23 see No. 5

24–31 see No. 33

32 DIŠ KI.MIN *zi-qit* [x] x DÙ *zi-qit* NIM.LÀL *zi-qit* NA_4 x [x]
33 x [x x x *el*]-*lu-ti sik-kur-rat* SIKIL-*bu-ti* SUḪUŠ Ú(!).KUR.ZI
34 *u* ⌈UZU⌉ [x x x] x ÚŠ $BURU_5$.ḪABRUD.DA. MUŠEN NITÁ EME.D[IR](?) PA GIŠ.ḪAŠḪUR(?)
35 10 Ú.[ḪI].A ŠE[Š x] x *nu* SAR ÉN 7-*šú* [*ana m*]*uḫ-ḫi* ŠID-*nu*
36 *ina* MÚRU-*šú* [KEŠ]DA-*ma* [Š]À.ZI.GA

37–41 see No. 15

COMMENTARY

i 8 Perhaps read *ka-šip*(!).
i 9 The interpretation of *ár*(or *ub*)-*tú* is uncertain; *ár-ḫiš* is unlikely.
i 18–21 Dupl. K.9451+:2′–5′ and KAR 70: 17–21.
i 22–25 Dupl. LKA 144 r. 23–25.
i 24 The meaning of *su-u*ʾ-*su* cannot be established definitely with the evidence now available. Cf. *lu* NITA *lu* SAL *su-u*ʾ-*us ri-ḫu-su-nu* [*m*]*a*-ʾ*a-ta*(text UŠ) DU-*ak* "(if) either a man or a woman is ... and their 'semen' flows copiously" Köcher BAM 205:40′ (*riḫûtu* "semen" here used exceptionally to refer to a woman's secretions), and duplicate: *lu* NITÁ *lu* SAL *su-u*ʾ-*su* [x x x (x)] "(if) either a man or a woman is ..." 81–2–4,466:3′. If *su-u*ʾ-*su* is to be interpreted as a *quttulu*-formation for a physical deficiency, *su-u*ʾ-*us* is probably to be interpreted as a stative "is ..." and the passages with *su-u*ʾ-*su* as "he is a ...." We can say only that the word is connected with a sexual irregularity of some kind, which, apparently, makes one ritually unclean (*la elil*).
i 26f. Dupl. LKA 144 r. 31f. (with variant Ú.IN.NU.UŠ for Ú.DIL.BAT). See Köcher BAM vol. 3 p. xxiv n. 56 for Ú.NA-*a-nu* (= *amēlānu*).
i 38ff. Perhaps duplicate of AMT 65,7:4f.
i 51 Restored from LKA 95:27.
i 52 Dupl. LKA 95:19.
i 53 Close parallel LKA 95:20; this text has ⌈Ú⌉.KU.KAK where the Assur text has Ú.KAK. KU. The text of the beginning of this line is probably corrupt.
i 55 Dupl. LKA 95:22.
ii 1–7 Dupl. STT 95:16–22 (with variants), also Köcher BAM 205:19–27 (with variants); the emendation to GUR is based on the duplicate Köcher BAM 205:19, see also line 25 below.
ii 3 Köcher BAM 205:22′ has Ú.AŠ instead of Ú.ḪUR.ḪUR.
ii 4f. Cf. Köcher BAM 311:9–13 (= KAR 186).
ii 6 Restoration of *šá* É.S[IG_4] is based on GIŠ.NIM IZ.ZI Köcher BAM 311:13.
ii 8f. Dupl. Köcher BAM 319 r. 3′f. and ibid. 318 iii 16ff.
ii 24 Cf. i 50.
iii 45f. Cf. NU NITA *u* SAL DÙ-[*u*]*š ana* UGU *a-ḫa-meš* ŠUB-*di-šu-nu-ti* KAR 70:6f., but the traces are against emending from this text.
iii 47 Cf. *a-bu-na-at* DÀRA.MAŠ *ap-pi* GÌŠ-*šú ina* MÚRU-*šu* KEŠDA-*ma* "the navel of a stag (and) the tip of his penis you bind around his (the patient's) waist" Köcher BAM 252:1f.
iii 51 Emendation uncertain. Note NA_4.NA_4. AMAŠ.PA.⌈È⌉ Köcher BAM 316 ii 2.
iv 1–6 Virtual dupl. KUB 4 48 ii 3–9, cf. also K.2499 r. 8.
iv 7 A ruling is expected between lines 6 and 7.
iv 9 Note that the duplicates have *ina* KUŠ SAL+ÁŠ+QAR NITÁ NU ZU DÙ.DÙ instead of the common *ina* KUŠ DÙ.DÙ.

Text: 81–7–27, 73 obv. Copy plate 2

1′ [x x x (x)] Ú x x [x x x (x)]
2′ [1-*niš* S]ÚD NU *pa-ta*[*n* NAG-*ma* TI]

3′ [DIŠ KI.MI]N *ana* GEDIM *pa-qid* ÙḪ.^{d}ÍD x [x x x]

4′ [DIŠ] KI.MIN Ú *tu-lal* Ú *aš-ta-til-la* Ú *k*[*a-bul-la*(?)]
5′ Ú *a-ṣu-ṣu-um-tú* Ú.SIKIL SUḪUŠ Ú x [x]
6′ 7 Ú.ḪI.A *an-nu-ti* 1-*niš* SÚD NU *pa-tan ina* KAŠ NA[G-*ma* TI]

7′ DIŠ KI.MIN Ú.A.ZAL.LÁ-*a* *ina* KAŠ LAG-[*aš x x x*]
8′ *ina* KUŠ *ina* MÚRU-*šú* KE[ŠDA-*ma* TI]

9′ DIŠ NA *ka-šip-ma* UZU.MEŠ-*šú* *tab-ku* *mun-ga* TU[KU-*šú*]
10′ *ù bir-ka-a-šú ga-an-na* ŠÀ-*šú* SAL *ḫa-ši*[*ḫ-ma*]
11′ SAL IGI.BAR-*ma* ŠÀ-*šú* GUR
12′ NA BI *ri-ḫu-su* KI LÚ.ÚŠ *šu*-[*nu-lat*]
13′ *ana* TI-*šú* Ú.KUR.RA Ú.ḪUR.ḪUR Ú [*x x*]
14′ Ú.NU.LUḪ.ḪA Ú.NIGIN.SAR Ú *tu-lal* Ú.Ḫ[I.A ŠEŠ]
15′ ⌈1⌉-*niš* SÚD *ina* GEŠTIN.SUR.RA NU *pa-tan* NAG-[*ma* TI]

16′ [DIŠ KI.MIN Ú].KUR.KUR *x x* BÍ.ZA.ZA [*x x*]
17′ [*x x x x x x x*] *x bi eš x* [*x x*]
(rest of obverse destroyed)

COMMENTARY

The left half of this tablet is missing. For the incantation on the reverse, see No. 35.

9′ This section is a close parallel of KAR 70:11–14, and would probably restore it completely. This text was identified after the manuscript had gone to press, too late for a recollation of the KAR text. Similar passages are STT 280 i 8–17 and ibid. 22–27.

10′ A translation "(if) his heart desires a woman" is required here, yet the syntax in a parallel, AMT 76,1:6, cited above p. 2 suggests "(if) he desires the woman of his heart."

APPENDIX

KAR 61

Text: KAR 61:1–25

Previous Edition: MAOG 1/1 12f.

1	[É]N munus.sig$_5$.sig$_5$.ga ág ba.ra.è	[Incan]tation. The beautiful woman has brought forth love.
2	dINNIN ág giš.ḫašḫur giš.nu.úr.ma	Inanna, who loves apples and pomegranates,
3	šà.zi.ga ba.ra.è	Has brought forth potency.
4	zi.ga šub.ba ⌈na$_4$⌉.ág si.sá.ma zi.ga	Rise! Fall! Love-stone, prove effective for me! Rise!
5	nam.za.e dINNIN dúr.re.éš ak ki	... Inanna ....
6	ugu ág ba.an.da.gub	She has presided over love.
7	INIM.INIM.MA DIŠ SAL IGI *ana* GÌŠ NA *ina-ši*	Incantation. If a woman looks upon the penis of a man.
8	DÙ.DÙ.BI *lu* ⟨*ana*⟩ GIŠ.ḪAŠḪUR *lu ana* GIŠ.NU.ÚR.MA	Its ritual: either ⟨to⟩ an apple or to a pomegranate
9	ÉN 3-*šú* ŠUB *ana* SAL *ta-dan* A.MEŠ-*šu-nu tu-šam-zaq-ši*	you recite the incantation three times. You give (the fruit) to the woman (and) have her suck their juices.
10	SAL BI GIN-*ku* ÁG-*ši*	That woman will come to you; you can make love to her.
11	DIŠ KI.MIN BE-*ma* SAL BI NU GIN-*ku* ZÍD.ŠE TI	If ditto. If that woman (still) does not come, you take *tappinnu*-flour
12	*a-na* d*É-a* LUGAL *ana* ÍD ŠUB-*di*	(and) throw (it) into the river to King Ea;
13	IM KI.A.dÍD *ki-lal-ta-a-an*	you take clay from(?) both river (banks),
14	*ša e-ber-tan ù ša*(text *ana*) *e-ber-tan*	from the far side (of the Tigris) and the far side (of the Euphrates);
15	TI-*qí* ALAM SAL BI DÙ-*uš* MU-*šá ina* UZU. BAR.QA KAB-*šú* SAR	you make a figurine of that woman, you write her name on its left hip;
16	*ina* IGI d*Šá-maš* ÉN munus.sig$_5$.sig$_5$.ga	facing Šamaš, you recite the incantation "The beautiful woman"
17	[*ana*] UGU ŠID-*nu ina* KÁ TILLA$_4$(text TIL+ÀM)	[over] it. At the outer gate
18	KÁ dUTU.ŠÚ.A *te-qé-ber-šú x ni ši*	of the West Gate you bury it ....
19	UD.AN.NE *u* USAN(!?) *ana* UGU-*šú* GIN-*ak*	During the hot part of the day(?) or during the evening(?) she will walk over it.
20	ÉN munus.sig$_5$.sig$_5$.ga-*ma* 3.TA.ÀM	The incantation "The beautiful woman" you recite three times;
21	ŠID-*nu* SAL BI GIN-*ku* ÁG-*ši*	that woman will come to you (and) you can make love to her.

22 *ana*(!) SAL *šu-ud-bu-bi* GIŠ.MES GIŠ.KU

22 To make a woman "talk," *mēsu*-wood, boxwood,

23 NA_4 *x x saḫ-ḫi-li* EME BURU$_5$.ḪABRUD.DA

23 . . .-stone, *saḫlû*(?), the tongue of a partridge(?)

24 *ina* SÍG UDU(?) UR.BI NIGIN *ina* SAG GIŠ.NÁ-*ka* GAR-*an-ma*

24 you wind up in sheep's(?) wool; you put it at the head of your bed, then

25 SAL BI *i-im* GIN-*ku* KA.KA-*šu*(text *ku*) NU *i-kal-la* ÁG-*ši*

25 that woman, wherever she may go, cannot refrain from her "talking." You can make love to her.

COMMENTARY

1 The line refers to Inanna/Ištar who is "the woman" par excellence.

2 Innana is the Sumerian name of Ištar. For different opinions on the reading of the name in Sumerian, see most recently, Gelb, JNES 19 72ff. and Jacobsen, Proceedings of the American Philosophical Society 107 475 n. 6.

ág instead of the correct ki.ág, "love," is not surprising in a Sumerian text from the late period.

Pomegranates and apples here occur as aphrodisiacs, as the ritual which follows shows: A.MEŠ-*šu-nu tu-šam-zaq-ši* SAL BI GIN-*ku* ÁG-*ši* "you have her suck their juices, that woman will come to you (and) you can make love to her." Note that in the myth of Enki and Ninḫursag, a Sumerian composition known from copies dating from the early second millennium B. C., apples are among the fruits which Enki presents to Uttu before he copulates with her. See Kramer, BASOR Supplementary Studies 1 16:166 and passim. Cf. also Witzel, Or. NS 15 277f. Apples and pomegranates are also mentioned in the Song of Solomon; note that in Song of Solomon 8:2 even the juice of the pomegranate is mentioned.

4 For the "stone of love," see NA_4.KI.ÁG.GÁ = NA_4 *ra-a-me* CT 14 14:14 Cf also the following line, NA_4.NU.KI.ÁG.GÁ = NA_4 *la* MIN "stone to prevent love." Other entries include stones for inducing conception and for preventing conception. Cf. also 12 NA_4.MEŠ SAL.NU.PEŠ$_4$ *ana* PEŠ$_4$ *ina* DUR GADA È *ina* GÚ-*šá* GAR-*an* "twelve minerals to make a barren woman conceive, you string them on a linen thread and put around her neck" Köcher BAM 250:3–6.

7 Cf. *ana dum-qí šá Gilgameš i-na it-ta-ši ru-bu-tú* ᵈ*Iš-tar* "princess Ištar looked upon the beauty of Gilgameš" Gilg. VI 6. Cf. also in an astrological text, BRM 4 20:21, SAL NA GÌŠ *šá-nim-ma* IGI^{II} *la na-še-e* "that a man's woman not raise (her) eyes to the penis of anyone else" (that is, that she not look with desire at anyone else). See Ungnad, AfO 14 265 for this text.

11 KI.MIN probably refers to the rubric in line 7.

13 Cf. the similar line in Iraq 22 224:21.

19 Perhaps UD should be read *ūmu* here. For AN.NE, "hot part of the day," see especially Labat, ArOr 17/2 5 and n. 23. The interpretation of AN.BAR.GÚ.GÀR as USAN is quite uncertain.

22 It is possible that *šudbubu* has here a special colloquial meaning, perhaps something like "to make (a woman) agree (to make love)." See Meissner BAW 1 16.

Text: KAR 61:26–28

Previous Edition: MAOG 1/1 12

26 ÉN iš nu ki ku li li [x x x]
27 gar a rad ki tuš x x šur meš [x x x]
28 kú kú ma sal bi diš x [x x x (x)]

COMMENTARY

This incantation seems to be Sumerian abracadabra, though it is insufficiently preserved to assure this interpretation. Various combinations of syllables form recognizable words but do not give a connected sense.

Text: KAR 61 r. 1–14

Previous Edition: MAOG 1/1 14f.

1 ÉN [*x x x* (*x*)]
2 ᵈ*Šá-m*[*aš x x x* (*x*)]
3 *ṣab x x x* [*x x x* (*x*)]
4 *a-*⌈*na*⌉ *bu-ka-*[*x x x* (*x*)]
5 ÁGA *ḫa-za-nu* [*x x x* (*x*)]
6 TU₅ *x* [*x x x* (*x*)]
7 *an-nu-ú-ma* [*x x x* (*x*)]
8 A NN *a-gu-x* [*x x x* (*x*)]
9 *šá e-ri-su-k*[*a x x x* (*x*)]
10 KI.MIN KI.MIN KI.MIN : KI.MIN KI.MIN KI.MIN : [KI MIN] KI.MIN KI.MIN : KI.MIN KI.MIN KI.MIN
11 NU *im-me-lik* ᵈ*Šá-maš x-lal* IGI(?)*-šú* SUM*-na*
12 KI.MIN KI.MIN KI.MIN : KI.MIN KI.MIN KI.MIN : KI.MIN KI.MIN KI.MIN : KI.MIN KI.MIN KI.MIN
13 *a-na pí-ia ka-bad-di-ia* UGU LÚ.GAL.MEŠ *a-na ir-ti-ia*
14 UGU LUGAL.MEŠ*-ni*

COMMENTARY

Little of this incantation remains, and what is preserved is so obscure that no clear sense emerges. A translation is unnecessary. The tablet has deteriorated since it was copied.

5 The word *ḫazannu* is very rare outside administrative contexts. A reading *ḫaṣānu* is also possible. If ÁG is taken as the logogram for *madādu*, it is possible to translate "the mayor will measure out [. . .]." ÁG instead of KI.ÁG "love" is possible in the late period and is more likely, especially since it occurs thus above in obv. 10, 21, and 25.
6 TU₅ has the Akkadian equivalents *ramāku* "wash," "bathe" and *rimku* "bath," but which is appropriate here cannot be decided.
8 Probably the end of the previous line had NN since the phrase is always "NN son of NN."
10 The sets of KI.MIN arranged in this way are unique, and precisely what is to be repeated is uncertain.
11 A translation "Šamaš did not reflect" is theoretically possible; for the IV of *malāku*, see CT 15 46:12. A reading *ṣalam ṭiṭṭi* "clay figurine" is also possible for the first two signs, but the sense would be equally obscure. Collation shows that the sign copied IGI may be PI.
13 *ka-bad-di* remains difficult. If *kabattu* is intended, the writing with DI is unique. The syntactical relationships are uncertain and no verb is expressed. The impression is that of unconnected phrases strung together.
14 As in the next incantation on the tablet, the usual formula, TU₆ ÉN, is lacking.

Text: KAR 61 r. 15–29

Previous Edition: MAOG 1/1 14ff.

15 ÉN *ul-tu* 1 KAS.GÍD IM TÙM ÍD.IDIGNA	15 Incantation. From a distance of one double mile the Tigris brought clay,
16 2 KAS.GÍD IM TÙM ÍD.BURANUNA BAL.GI.ḪA.MEŠ *šá* KI.MIN 17 KA.MIN ḪA.MEŠ *ša* KI.MIN *i-si-di-ru si-dir-tu*	16 (From) a distance of two double miles the Euphrates brought clay. Tortoises from the confluence of the Tigris and the Euphrates (and)
	17 Fish from the Tigris and the Euphrates all formed a row.
18 *i-ta-lim-ma mal-la a-ḫa-meš*	18 They all came up.
19 *ana-ku-ma-a e-li ana-ku-ma la* ⌈TI⌉*-uṭ*	19 I, shall I come up? I, shall I not live?
20 *a-ka-ia e-li-a e-*⌈*li*⌉	20 How shall I come up? Can I come up?
21 *a-ka-ia e-la-a a-ba*(text GIŠ)*-lu-uṭ*	21 How shall I come up? Will I live?
22 *ša* 6 *mur-da-ab-ru-u-ia*	22 As for the six who are . . . for me,
23 7 *a-pil ku-mu-ia*	23 The seven who intercede for me,

24 8 *ša ta-me-ti-ia i-tik-iš i-tik-kiš-ma*	24 The eight who ... for me, cut! Cut!
25 *ana-ku* KÙ(text 15)-*ma* LÁ *ti-ka-ti*	25 I am pure; bind(?) the necks(?)!
26 2 INIM.INIM.MA ÉN *ša ṣu-ḫi*	26 Two incantations. Incantation for love-play.
27 ÉN.MEŠ *an-na-ti* UGU MAL×GIŠ ŠID-*nu*	27 These incantations you recite over oil,
28 [*x*].MEŠ *tal tap šur* ŠID-*nu ina* GÚ GAR-*an-ma*	28 you ... the [...], you ... you put [...] around (his) neck.
29 [*x*] ŠE ŠEŠ IGI.DU$_8$ *lat-ku*	29 ... checked, proven (remedy).

COMMENTARY

The entire incantation is difficult and the attempted interpretation is given with reserve. It is possible that at least part of the text describes a river ordeal or a part of a ritual. The relevance of the tortoises seems to be that they can go into the water and come out unharmed. The text is probably a Neo-Babylonian composition, and the many irregular writings are probably to be explained by the lateness of the text.

15 Cf. [*ul*]-*tú* 1 KAS.GÍD *ṣar*(!)-*ḫa-ta ul-tú* 2 KAS.GÍD [*u*]*z-za-ta* "from a distance of one double mile you scorch, from a distance of two double miles you rage" LKA 107:11, see also LKA 106 9f.

16 For BAL.GI, see Hh. XIV 220, where the Akkadian equivalent is given as *raqqu*. For the identification, see Landsberger Fauna 119 n. 1. Cf. also Meissner BAW 2 100. KI.MIN here refers to both the Tigris and the Euphrates, and KA.MIN to their confluence. This interpretation is suggested by CT 16 47:197f.: dal.ba.an.na íd.ka.min.a.ta : *ina bi-rit pi-i na-ra-*⌈*a*⌉-[*ti*] *ki-lal-la-an* "between the mouths of the two rivers." The significance of the confluence of the two rivers is obvious in a love incantation. Without going into a discussion of the religious significance of the Tigris and Euphrates, it can be pointed out that they are important in magic and ritual from the earliest times. Note a Fara-period literary text from Tell Abū Ṣalābīkh, AbS T 44b ii 3′f. (see JCS 20 79 fig. 2), describing the libation of beer into the Tigris and wine into the Euphrates: idigna kaš dé buranuna geštin mu.dé.

17 The form *i-si-di-ru* is taken as a writing for *isdirū*. For the insertion of short vowels in this position, see examples cited by W. G. Lambert in RA 53 125. The form can also be a present.

19 The form *e-li* and the variants in the following lines may be derived from *elû*, "go up," or from *le'û*, "be able." *elû* is used elsewhere of coming up from the water; see Dream-book 330 32–47.

22 The word *mur-da-ab-ru-u* is difficult One might think of a derivation from *bitrû*, assuming an interchange of *š* and *r*, but the form ought then to be *muštabarru*. Note that the text has *-ia* instead of *-a* which is normal as the first person singular genitive suffix after *ū* The occurrence of *-ia* in such cases is noted in von Soden GAG 6* n. 4.

24 The form *ta-me-ti-ia* is also difficult. Can it be a feminine singular participle of *tamû*? Or is it to be translated "my request for an oracle"? Perhaps it is "oath."

It seems certain that both verbal forms are to be derived from the same verb. The only plausible derivation is from *nakāšu*, a variant of *nakāsu*, "cut." The forms are taken as imperatives Writings like *i-tik-iš* are common in Neo-Babylonian.

25 The line is obscure. If "fifteen times" is meant, it is noteworthy that *-šú* is lacking. If "fifteen necks" is intended, the syntax is difficult. The writing 15 can also be for *imna*, "right." An emendation to KÙ, "be pure," is perhaps best. TI at the end of the line could also be for a form of *balāṭu*. The customary formula, TU$_6$ ÉN, is lacking.

26 The reason for designating this incantation and the preceding one (the rubric goes with

both incantations on the reverse of the tablet) as an incantation for love-play is not clear.

28 The text of the first part of the line appears to be corrupt, as does the beginning of the next line.

KAR 69

Text: KAR 69:1–5

Previous Edition: MAOG 1/1 18

1 [*x x x*] *x a ri*(?) *x* [*x x x* (*x*)]
2 [*x x x*] *a-na* GI *x* [*x x x* (*x*)]
3 [*ina qí*]-*bit* ^{d}*Ga-ga* [*x x x* (*x*)]

---

4 [AK].AK.BI *lu ana* UGU GIŠ(!).NU.ÚR.[MA *lu ana* UGU GIŠ.ḪAŠḪUR]
5 [É]N 7-*šú* ŠID-*ma a-na* SAL SUM-*ma* [A.MEŠ-*šú-nu tu-šam-zaq-ši* SAL BI GIN.NA]

1 [...] ... [....]
2 [...] to ... [....]
3 [at the comm]and of Gaga [....]

---

4 Its ritual: over either a pomegranate or an apple
5 you recite the incantation seven times, then give (it) to the woman; [you have her suck their juices, (then) she will come].

COMMENTARY

3 For the deity Gaga, see Reiner, Šurpu p. 59, note to VIII 30.

5 The restoration is based on KAR 61:9f., though there may not be room for all of it.

Text: KAR 69: 6–19

Previous Edition: MAOG 1/1 18f.

6 [É]N [GIŠ].MA ḪI.LI.SU ⌈MIN⌉ LÚ.GI [*x x x* (*x*)]
7 [É]N ^{d}MUL.«d»MUL ^{d}GU$_4$.UD
8 [*a*]*t-tu-nu* MUL.MEŠ *šá še-re-tì*
9 [AN] ^{d}*En-líl ib-nu-ku-nu-*[*ši*]
10 [*er*]-*šu*(text -*ma*) ^{d}*Nu-dím-mud ul-tal-mi-ku-nu-š*[*i*]
11 [*a*]-*šap-par-ku-nu-ši a-na* NN A NN
12 *ša šab-sa-tu*(?) UGU-*ia*$_5$
13 [*l*]*a i-ba-áš-šu-*[*m*]*a ina lìb-bi-šá*
14 ⌈*lid*⌉-*di im*(?) *lu aš an ni lit-ta-tap-ra-ar*
15 *ur-ra ù* MI *da-ba-bi lid-bu-ub*
16 *ina qí-bit*(text KID) *iq-bu-ú* AN.ZÍB ^{d}*Iš-tar* ⌈ÉN⌉

---

17 AK.AK.BI Ì.UDU ⌈BIR⌉ UDU BABBAR *ša* KAB TI-*qí* NU-*šá* DÙ-*uš*
18 MU-*šá ina* BAR.QA KAB-*šá* SAR NÍG.NA ŠIM.LI *ana* IGI ^{d}15 GAR-*an*
19 KAŠ BAL-*qí* ÉN 7-*šú ana* UGU ŠID-*nu x x* KA.KA-*ma* ⌈GIN.NA⌉(?)

6 [Incan]tation. Fig [tree] laden with attractiveness! Fig [tree] laden with attractiveness! ... man [...]
7 [Incan]tation. Pleiades, Mercury,
8 You are the stars of the early morning.
9 [Anu] (and) Enlil created you.
10 [Wi]se Nudimmud endowed you with ⟨...⟩.
11 I am sending you to NN son of NN.
12 About(?) the one who is angry with me —
13 He(?) is not in her heart.
14 ... Let her wander about aimlessly!
15 Day and night let her speak of me!
16 According to the command of wise Ištar. [Incan]tation.

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17 Its ritual: you take tallow (made from) the left kidney of a white sheep, (and) you make a figurine of her;
18 you write her name on her right hip, you set up a censer of juniper before Ištar,
19 you libate beer, you recite the incantation seven times over it, ..., she will speak, and then she will come(?).

COMMENTARY

6 The first line of the incantation seems to belong to a text different from the one which follows, though no ruling separates the lines. SU is here clearly a writing for SÙ in view of the occurrences of ḪI.LI.SÙ. Cf. [*ina*] KÁ ḪI.LI.SÙ *ku-uz-ba ul-lu-ḫat mu-na-me za-ʾ-na-at* "in KÁ.ḪI.LI.SÙ she (Bau) is laden with attractiveness, endowed with splendor(?)" KAR 109:15f. Cf. also *ma-rat* ^{d}30 ḪI.LI *ul-lu-ḫat* "daughter of Sin, laden with attractiveness" LKA 58:3. For similar passages where forms of *zânu*, another equivalent of SÙ, occur, see VAB 4 160:35f. and RA 22 170:6.

7 The correct writing for the *zappu*-constellation is ^{d}MUL.MUL.

8 Other incantations, seemingly addressed to the same heavenly bodies, are helpful in restoring several passages and can in turn be restored in part from this text. The most useful of these are STT 72:1ff., LKA 58 r. 1′–3′, and KUB 4 47 r. 37ff. If the Sultantepe text is also addressed to the *zappu*-constellation, the tradition seems to differ, for the end of the line has MUL *mu-ši-t*[*u*$_4$]. See now also STT 231 r. 31f. For the relationship of the stars to sexual activities, see especially Ungnad, AfO 14 262.

9 The Sultantepe parallel has [^{d}]⌈*A*⌉-*nu* ^{d}BE *ib-nu*(!)-*ku-nu-ši*, the LKA text [AN] ^{d}*En-líl* DÙ-*ku-nu-ši*, and the KUB example ^{d}*A-nu* ^{d}*En-líl ib-nu-ku-nu-ši*.

10 Ebeling's restoration of *er-šu* is proven correct by the line KUB 4 47 r. 37 *er*(!)-*šu* ^{d}*Nu-dím-mud* and the line in STT which has ⌈*er*⌉-*šu* ^{d}*Nu-dí*[*m-mud*]. The epithet is not preserved in the LKA version. A further parallel is provided by Bu. 91–5–9,155:6′ [AN ^{d}*En-líl i*]*b-nu-ku-nu-ši er-šum* ^{d}*N*[*u-dím-mud x x x*] (Geers copy, collated). The verb in our text is clearly *šulmû* "surround." The parallel in the LKA text has ^{d}*Nu-dím-mud ina* AN-*e ma-za-*[*az-ku-nu x x x*], probably "Nudimmud [fixed your sta]tions in the heavens." The corresponding line in the KUB version has [*ú-š*]*a-at-li-im-ma*, from *šutlumu*, "give," "endow." For a similar use of *šulmû*, see ^{d}*Nin-men-na ba-ni-tu šá-lum-ma-tú ú-šal-m*[*a-a-ka*] "Ninmenna, the creatress, surrounded [you] with awe" AfO 19 62:39. Note that the preceding line has ^{d}*É-a ina* ZU+AB *ne-me-qa ú-šat-li*[*m*]-*ka* "Ea in the *apsû* endowed you with wisdom." The difficulty remains that no object is expressed in our text. It must be understood as "Nudimmud endowed/surrounded you with ⟨...⟩."

11 The phrase is common. Cf. *a-šar a-šap-pa-ru-ku-nu-ši a-šap-pa-ru-ku-nu-ši a-na* DINGIR.MEŠ KAR 38 15f., in a prayer addressed to the gods of the night; r. 25 of the same text has *i-šap-par-ku-nu-ši* DINGIR *ana* LÚ LÚ *ana* DINGIR. Cf. also a ŠU.ÍLA prayer, JRAS 1929 2:81f.

Collation shows that the traces copied between *ana* and NN are probably scratches or an erasure.

12 *šab-sa-tu* (if this is the correct reading) is difficult here if this line forms a unit with line 11, for a masculine form is expected after "NN son of NN." The passage may be corrupt.

13 There is room at the beginning of the line for only one sign, probably *la*. The sign at the end of the line is shown by Köcher's collation of the excavation photograph to be *šá*.

14 My collation shows ⌈*lid*⌉ probable for the first sign. The third sign has three verticals instead of two as IM should have. It is not certain that the tiny wedge after LU should be read, but if so, an interpretation *ina an-ni* should be considered. For *naparruru*, "run about aimlessly," see von Soden, Or. NS 19 396 n. 1 and Or. NS 20 260f. An additional reference is: IGI^{II}-*šú it-ta-nap-ra-ra* Labat TDP 190:14.

Text: KAR 69:20–r. 1

Previous Edition: MAOG 1/1 20f.

20 ÉN ^{d}*Iš-tar* GAŠAN *i-*⌈*ti*⌉(?)*-ak-ki*

20 Incantation. Ištar, the goddess, has looked(?) upon you.

21 ^{d}*Taš-me-tum kal-lat* ^{d}AMAR.UTU *pa-šu-mu iš-kun-*[*k*]*i*	21 Tašmētum, daughter-in-law of Marduk, has placed a veil [on y]ou.
22 ^{d}30 EN *mi-lam-me-e ana* ŠÀ-*ki iš-kun x x*	22 Sin, lord of splendor, has placed ... on your heart.
23 DUMU ^{d}*A-nim qar-du i-nam-di-*[*in*]	23 The hero, son of Anu, will establish
24 *bu-un-na-ni-ki* TU$_6$ ÉN	24 your features. Incantation formula.
25 [AK].AK.BI *iṭ-ṭe-*⟨*e*⟩ TA A.ESÍR *ana* UGU ŠUB-*di ina*(?) *x x*	25 Its ritual: you put bitumen from ... on ⟨...⟩, in ...
26 [KI I]M ḪI.ḪI NU-*šá* DÙ-*uš* MU-*šá ina* BAR.QA *šá* KAB-*šá* SAR	26 you mix it [with cl]ay, you make a figurine of her, you write her name on her left hip,
27 [*x x x x*] *za bi te-te-mir x* [*x x*]	27 [...] ... you bury ... [...]
1 [SAL BI] *ta-kab-ba-as-ma* GIN.GIN.⌈NA⌉	1 [that woman] will walk over (it) and then she will come.

COMMENTARY

20 The first line of this incantation has suggested the restoration of a line in the catalogue of ŠÀ.ZI.GA incipits, LKA 94 i 29 [ÉN ^{d}*Iš-tar*] *be-el-tu*, even though this text is not designated as ŠÀ.ZI.GA and probably does not refer to the same text as in the catalogue. The phraseology of the incantation "the god X, the Y (epithet), has provided Z," is one found elsewhere. An example is an inscription of Nabonidus, CT 36 21:6–16.

21 For *pašumu*, "veil," see von Soden, Or. NS 20 268 and n. 4.

24 It is probable that nothing is missing before *bu-un-na-ni-ki* and that it was indented because it forms a part of the preceding line.

25 The text of this line may be corrupt.

Text: KAR 69 r. 2–9

Previous Edition MAOG 1/1 20f.

2 [ÉN ^{d}za].ba kù.ga ^{d}za.ba kù.ga	2 [Incantation.] Bright [Plei]ades! Bright Pleiades!
3 [an.d]a.gub.ba an.da.gub.ba	3 (You) who are stationed in [the heavens]! (You) who are stationed in the heavens!
4 [x x] x ma dím.e.dè	4 [...] ....
5 ⌈*an-na*⌉-*ni-tu-ú-a* DUMU.SAL *an-na-ni-tú-ú-a*	5 (As to) NN daughter of NN —
6 *i-tam-gu-ug* GIM ANŠE-*ma i-tal-su-ma ana muḫ-ḫi-ia*	6 Keep ...-ing like an ass, keep on shooting down over me!
7 AK.AK.BI $^{bi-pí}$ NA Ú.LI TI-*qí* TÚG GADA ⟨*ina*⟩ MÚRU-*šá* KEŠDA ÉN 7-*šú*	7 Its ritual: ^{broken} you take ... of juniper, you tie a linen cloth around her(?) waist, the incantation
8 *ina* UGU ŠID *ina* SAG GIŠ.NÁ-*ka* GAR NÍG.NA ŠIM.LI *ina še-pit*	8 you recite over it seven times, you place it at the head of your bed, a censer of juniper
9 GIŠ.NÁ-*ka* GAR-*an* KAŠ BAL-*ma* GIN.NA	9 you place at the foot of your bed, you libate beer, and she will come.

COMMENTARY

2 ^{d}za.ba is probably a late pseudo-Sumerian writing for the *zappu*-constellation. The normal writing is ^{d}MUL.MUL. Note the Akkadian incantation addressed to this constellation on the obverse of this tablet, KAR 69: 7ff.
5 The occurrence of both Sumerian and Akkadian in the same incantation which is not bilingual is very unusual.
6 The form *i-tam-gu-ug* is probably a IV/3 imperative of *magāgu*, "swell," though a I/3 of *nagāgu*, "bray," is not excluded. Cf. STT 280 iii 27 for a possible parallel. *i-tal-su-ma* can only be interpreted as a IV/3 imperative of *lasāmu*. The IV of *lasāmu* is not otherwise attested. Since *lasāmu* is used elsewhere said of the stars (MUL ... *lil-su-ma-am-ma ana* KAB-*ia* DIB-*iq* STT 73: 87), it is probable that the Pleiades are still being addressed in this line.
7 The restoration is doubtful, and the text may be corrupt. On the basis of similar rituals, one expects in this line the instructions for making a figurine of the woman.

Text: KAR 69 r. 10–22
Previous Edition: MAOG 1/1 20ff.

10 ÉN *aṣ-bat-ki aṣ-bat-ki ul* ⟨*ú*⟩-*maš-šar-ki*	10 Incantation. I have seized you! I have seized you and will not let you go!
11 GIM *kup-ru iṣ-bat-tu* GIŠ.MÁ	11 Just as bitumen clung to the boat,
12 GIM ^{d}30 URÍ GIM ^{d}UTU ARAR[MA]	12 Just as Sin took over Ur, as Šamaš took over Larsa,
13 [GI]M ^{d}*Iš-tar iṣ-ba-tu*$_4$ É.KUR	13 As Ištar took over Ekur,
14 *ana-ku ana ka-a-ši aṣ-bat-ki-ma ul ú-maš-šar-k*[*i*]	14 I have taken hold of you and will not let you go!
15 TÚG.ḪI.A *lab-šá-ti lu-ú ḫa-am-mu-ki*	15 Let the garments you are dressed in be a litter of leaves(?) for you!
16 GIŠ.NÁ *ṣal-la-a-ti lu-ú za*(text 15)-*ra-a-tu*$_4$	16 Let the bed where you lie be a tent(?)!
17 GIŠ.NÁ *ana qaq-qa-ri li-is-suk-ki*	17 Let the bed drop you to the ground!
18 [*qaq-q*]*a-ru te-bi-i liq-bi-k*[*i*]	18 Let the [gro]und say, "Get up!" to you!
19 [*ina qí-b*]*it iq-bu-ú* AN.ZÍB ^{d}*Iš-ta*[*r* TU$_6$ ÉN]	19 [At the com]mand of wise Išt[ar. Incantation formula].
20 [AK.AK.BI] *ina* UGU KAŠ ÉN 7-*šú* ŠID-*ma ina* TÚG(?) [*x x*]	20 [Its ritual]: you recite the incantation seven times over beer, in a cloth(?) [you ...],
21 [*x x*] SUM-*ma* GIN.NA	21 you give it [to that woman] and she will come.
22 [*an-nam*(?) U]D(!).21.KAM DÙ-*uš* SILIM-*im*	22 You perform [this(?)] on the twenty-first day and (all) will be well.

COMMENTARY

11 For writings with a doubled final consonant in the subjunctive, see von Soden GAG § 83d. See also the remarks of Gelb, BiOr 12 101. Collation shows GIŠ.MÁ preceded by an erasure.
13 The connection of Ištar with Ekur, the temple of Enlil in Nippur, is not clear. It is doubtful that É.BÁRA.DÚR.GAR.RA (for which see RLA 2 264) is really a chapel of Ištar in the Enlil temple in Nippur. Note, in addition to the passages cited in RLA, the following from a Middle Babylonian letter published by the writer: *ina* KÁ É.KUR É.ŠU.ME.DU *ù* É.BÁRA.DÚR.⌈GAR⌉.RA *a-su-pa-*⌈*a-tim*⌉ *ur-te-ki-is* "I have connected the vestibules(?) at

the gateway of Ekur, Ešumeša and Ebaradurgarra" JCS 19 97:6ff. (The corrected reading of the temple name I owe to Professor B. Landsberger.) This passage suggests strongly that É.BÁRA.DÚR.GAR.RA was the official name of the great temple of Ištar in Nippur. For a temple Ekur in the city of Assur, see Weidner Tn. 27 n. 51, CAD E 72b, and Frankena Tākultu 30f.

14 The use of *ana* with dative pronoun (here in apposition to *-ki*) to indicate an accusative is thought to be due to the influence of Aramaic in the late period. See von Soden GAG § 114e.

15 Perhaps *ḫa-am-mu* here should be connected with *ḫâmū*, "litter of leaves."

16 My collation shows 15 instead of KÙ of the copy. In any case, an emendation is necessary. CAD, following Ebeling, reads *za*(!)*-ra-a-tu*$_4$. While not convincing, it is possible.

17 Cf. [DIŠ L]Ú *ma-ia-al-šu it-*[*ta-na-a*]*s-sú-uk-šu* AfO 18 64:33 (OB physiog.). See also ibid. n. 12.

22 This entire tablet belongs to the category SAL.gin.na and is closely connected with astrology. See Ungnad, "Besprechungskunst und Astrologie in Babylonien," AfO 14 251–284, especially p. 258 line 8 and p. 274 line h, together with his comments. [U]D(!).21.KAM indicates, as in the texts published by Ungnad, the astrologically correct time for the performance of the rituals.

INDEX OF MUSEUM OR FIELD NUMBERS OF ŠÀ.ZI.GA TEXTS

SELECTED VOCABULARY OF THE ŠÀ.ZI.GA RITUALS*

a.bár LKA 95:25
abašmû KAR 70:41
abunnatu (li.dur) STT 280 iii 47, No. 6:15, 17, LKA 97 ii 8
ajalu (dàra.maš) KAR 70 r. 34 (cited in commentary to No. 23), KUB 4 48 iv 3, No. 9:11, LKA 95:27, and passim
aktam STT 280 i 15
alamû STT 280 i 43
*al.di.rí.ga.mušen (al.ti.rí.ga.mušen, al.ki.iš.rí.ga.mušen) (= *diqdiqqu*) KUB 4 48 i 23, KUB 37 80:11′, LKA 99d ii 6, Köcher BAM 272:15′
aluzinnu KUB 4 48 left edge 6
amānu KUB 4 48 i 29
amḫaru LKA 103:18
á.mušen KUB 4 48 ii 3
an.bar No. 2:9, No. 6:16, No. 14:15, No. 23:14, K.9451 +:2′, KAR 70:15, 17, LKA 95:25, LKA 98:13, STT 280 i 18, ii 9, 28 (restored)
ankinūtu AMT 66,1:9, LKA 95:15, r. 1 (restored), LKA 96 r. 8 (restored)
an.na LKA 95:25, LKA 96:7
anše LKA 95:7
anše.kur.ra Köcher BAM 272:7′
appu KUB 4 48 left edge 4
arantu STT 280 i 40, AMT 65,7:5 (restored)
arariānu AMT 65,7:4 (restored), STT 280 i 38
ardadillu (*aštatillu*, ú.aš.tál.tál) AMT 88, 3:5, LKA 96 r. 13, LKA 100 r. 3 (restored), 81–7–27,73:4′, AMT 66,1:6, KAR 70:20, K.9451 +:5′, LKA 95:13, LKA 96 r. 6, STT 280 i 21, 32, 56 (restored), No. 11:9
aribu (*ēribu*, uga) AMT 62,3:22, KUB 4 48 lower edge 1
aṣuṣumtu 81–7–27,73:5′
ašgigu STT 280 ii 33
aštatillu see *ardadillu*
azallû (ú.a.zal.lá) KUB 4 48 ii 7, AMT 62,3:8, LKA 95:17ff., 24, r. 1, LKA 102 r. 1, LKA 103:17, STT 280 i 31, 44f. (restored), 48 (restored), 52, iv 4, 81–7–27,73:7′
azappu see *zappu*

ba.za.za.^{d}íd STT 280 i 29 (restored)
balluṣītu (*palluṣītu*) AMT 62,3 r. 5, LKA 98:11, No. 33:30 (restored)
billu KAR 70:42
bīnu (giš.šinig) KUB 4 48 iii 12, 20 (restored), LKA 102 r. 3, STT 280 ii 4, No. 24:8′, No. 31:60
bí.za.za No. 24:6′, 81–7–27,73:16′
buru$_5$.ḫabrud(.da).mušen see *iṣṣur ḫurri*

dàra.maš see *ajalu*
dug.bur.zi(.gal) No. 11:23, KUB 4 48 iv 17 (restored)
dur STT 280 ii 28

ēdu (ú.aš) LKA 95:17, r. 2 (uncertain), STT 280 i 26, 44, 47
eme.dir.gùn(.na) KUB 4 48 ii 5, STT 280 iv 3, 34 (uncertain)
erēnu (giš.erin) STT 280 ii 7, No. 11:23
ēribu see *aribu*

gab.làl No. 11:22, KUB 37 89:2′
gada STT 280 ii 28
ganānu 81–7–27,73:10′
gar.ib.mušen AMT 62,3:23, KUB 4 48 ii 5, iii 11, 18, lower edge 2
gazi.sar No. 21:15
gedim 81–7–27,73:3′
geštin AMT 66,1:5, 8, AMT 88,3:7, LKA 96 r. 15, LKA 100 r. 6, see also giš.geštin
geštin.sur(.ra) K.9451 +:1′, LKA 103: 15, STT 280 i 16, KAR 70:14, Köcher BAM 272:11′, 81–7–27,73:15′

* This list, intended mainly as an index of the plants and minerals, also includes some other words arbitrarily chosen as being of more than routine interest. Words which occur written only logographically are listed under the logogram, but words occurring in both logographic and syllabic writings are listed under the Akkadian word, combined into a single list. Vocabulary from the incantations is not included here. Words preceded by an asterisk will also be found in the Index of Words Discussed, p. 85.

gír.tab No. 5:21
giš.ban AMT 73,2:7, K.9036:8′, No. 18:6′, LKA 99d ii 3 (restored), Köcher BAM 272:4′
giš.geštin LKA 96 r. 4, 5, 7, see also geštin
giš.gi AMT 73,2:8 (restored), LKA 99d ii 4 (restored)
giš.ḫab LKA 95:13, STT 280 i 7
giš.ḫašḫur STT 280 i 45 (restored) iv 34 (uncertain), LKA 95:18
giš.ḫašḫur.giš.gi AMT 73,2:5, LKA 95:19, STT 280 i 52
giš.igi.dù No. 18:6′, AMT 73,2:7, LKA 99d ii 3 (restored), see also Köcher BAM 272:4′
giš.kal K.9451 +:2′, STT 280 i 18, KAR 70:17
giš.kan.u$_5$ No. 11:10, KUB 4 48 iii 13, see also ú.kan.u$_5$
giš.ku (= *taskarinnu*) No. 13:7
giš.kun see *rapaštu*
giš.ma.nu AMT 62,3:12, KUB 4 48 ii 6
giš.nim STT 280 i 27, 50 ii 4
giš.še.ná.a STT 280 i 49, ii 5
giš.šinig see *bīnu*
giš.šur.mìn see ì.giš.šur.mìn
giš.ú.gír KAR 70:23, 26, STT 280 ii 6, KUB 4 48 iii 4 (restored), LKA 99d ii 11, Köcher BAM 272:20′ (restored)
giš.ú.gír.ḫab AMT 62,3:5, 8, AMT 73,2:4, KUB 4 48 i 5, 31, lower edge 3, LKA 98:2, LKA 99d ii 1 (restored)
gìš (= *ušāru*) LKA 95:27, STT 280 i 51 (restored), iii 49 (uncertain), No. 1:19, No. 2:10, No. 23:16, and passim, see also *mušāru*
gišimmar KUB 4 48 iii 13
gu KUB 4 48 ii 29 (uncertain)
gud KAR 70:25, KUB 4 48 i 18, iii 2, Köcher BAM 272:10′, LKA 95:5
gud.áb LKA 95:5, LKA 96:6 (restored)
gurun AMT 73,2:4, LKA 99d ii 1 (restored)

ḫaḫḫu KUB 4 48 iii 2
ḫanduru see *ḫinduru*
ḫinduru (*ḫanduru*) AMT 62,3 r. 5, LKA 98:11, No. 33:30
ḫiṣbu STT 280 ii 5 (restored)

ì LKA 98:12, AMT 66,1:10, and passim
ì+giš No. 24:8′, No. 26:14′, and passim
ì+giš.bur see ì.bur
*ì.bur (ì+giš.bur, ì *pūri*) KUB 4 48 iii 22, 25, LKA 98:14, No. 2:10, No. 6:14, 16, No. 13:7, No. 14:16, No. 23:15, No. 24:7′
igirû KUB 4 48 ii 4 (restored)
ì.giš.šur.mìn STT 280 i 5
im (= *ṭiṭṭu*) No. 27:6, AMT 62,3 r. 7, No. 11:23 (variant)
im.babbar No. 11:22
imbū tâmtim ((na$_4$).ka.a.ab.ba) KAR 70:15, 17, K.9451 +:2′, STT 280 i 18
im.saḫar LKA 95:16
irru KUB 4 48 left edge 3, 5
iṣṣur ḫurri (buru$_5$.ḫabrud(.da).mušen, nam.ḫabrud(.da).mušen) KUB 4 48 i 2, 8, left edge 2, lower edge 2, STT 280 i 53, No. 9:10, No. 31:59, AMT 62,3 r. 3, AMT 73,2:5, and passim
ì.udu No. 11:22

ka.a.ab.ba see *imbū tâmtim*
kabullu AMT 66,1:3, AMT 88,3:5, LKA 96 r. 13, LKA 100 r. 3 (restored), STT 280 i 15 (restored), 81–7–27,73:4′ (restored)
kamandu (ú.áb.duḫ) STT 280 i 41, 43f., LKA 95:17, 24
kankadu STT 280 i 32, 41
kapatinnu see *kupatinnu*
kapātu KUB 4 48 ii 10 (restored)
kappu (pa) LKA 99d ii 9, KUB 4 48 i 3, ii 3, Köcher BAM 272:17′ (restored), No. 26:12′
karšu KUB 4 48 left edge 4
kaš AMT 66,1:4, KAR 70:38, KUB 4 48 i 6, left edge 6, No. 26:13′, and passim
kaš.du$_{10}$.ga LKA 102 r. 20
kaš.sag AMT 73,2:6, LKA 99d ii 3, 10, STT 280 i 16, No. 11:20, Köcher BAM 272:3′ (restored), 19′
kàš Köcher BAM 272:7′, 9′, STT 280 i 23
ka.zal.lá LKA 95 r. 1, STT 280 i 33
ki.a.íd (ki.a.^{d}íd) LKA 95:12, AMT 65,7:1, LKA 96:2, STT 280 i 29
kimiltu STT 280 ii 2, 26
kiplu AAA 3 pl. 27 No. 5:7 (restored)
kiṣru STT 280 ii 4 (restored)
kù.babbar LKA 95:25, No. 11:8, No. 29:47, see also na$_4$.kù.babbar

kubtu LKA 102 r. 20 (uncertain, perhaps read ZÍD *ár-tú*)
kù.gi LKA 95:25, STT 280 ii 9, No. 11:8, No. 29:47, see also na$_4$.kù.gi
ku.ku LKA 95:22, LKA 98:13, STT 280 i 55 (restored), No. 14:15, No. 23:14
kun KUB 4 48 i 20 (restored), ii 28, KUB 37 80:9′ (restored), No. 5:21, AAA 3 pl. 27 No. 5:6 (restored), STT 280 iii 50
kupatinnu (*kapatinnu*, *kuppitannu*) AMT 62,3 r. 7, KUB 4 48 ii 11f., 14, AAA 3 pl. 27 No. 5:2 (restored)
kupru No. 11:22

libbu (šà) KUB 4 48 lower edge 1 (restored), AMT 62,3 r. 3, AMT 73,2:6, KAR 70:24, STT 280 ii 22, KUB 4 48 i 14, iii 1, LKA 95:20, r. 4, LKA 96:4, LKA 98:7 (all referring to the *iṣṣur ḫurri*)
li.dur see *abunnatu*
līšu (níg.lag(.gá)) No. 11:23, No. 27:6

maḫāru KUB 4 48 iv 18, Köcher BAM 272:12′
maš.dà K.9036:9′
máš(.nitá) KUB 4 48 i 19 (restored), lower edge 1, KUB 37 80:8′ (restored), No. 19:23 (restored)
matnu AMT 73,2:7, LKA 99d ii 4, K.9036:9′, Köcher BAM 272:5′
miḫḫu K.9036:8′
minītu No. 13:9
mun LKA 95 r. 4, LKA 98:8, KUB 4 48 i 4, 24, KUB 37 80:12′
mungu 81–7–27,73:9′
**murdudû* STT 280 iv 4 (restored), also written ú.mul.dù.dù KUB 4 48 ii 7
mūṣu KAR 70:15
mušāru (šir) KUB 4 48 i 17, iii 28, KUB 37 80:8′, see also giš
muš.dím.gurun.na K.2499 r. 7
muš.dím.kur.ra KUB 4 48 ii 4, iii 32, see comment on p. 59

na$_4$.ad.bar STT 280 i 54, ii 5
na$_4$.amaš.pa.è STT 280 iii 51, KAR 70:40 (restored)
na$_4$.an.kal STT 280 ii 29
na$_4$.babbar.dil STT 280 ii 33
na$_4$.dur.mi.na STT 280 i 46
na$_4$.giš.nu$_x$(ŠIR).gal STT 280 ii 27, 30, No. 11:8
na$_4$.gug STT 280 ii 5 (restored), 33
na$_4$.gug.gazi.sar STT 280 ii 27 (restored)
na$_4$.ka.a.ab.ba see *imbū tâmtim*
na$_4$.ka.gi.na.dib.ba KAR 70:41 (restored), AMT 66,1:9 (restored), LKA 96 r. 8, No. 2:9, No. 6:14, No. 14:15
na$_4$.ka.mi KAR 70:40
na$_4$.kù.babbar No. 9:11, see also kù.babbar
na$_4$.kù.gi No. 9:11, see also kù.gi
na$_4$.kur-*nu* dib(.ba) LKA 95:22, LKA 98:13, STT 280 i 55, ii 28f., No. 1:18 (restored), No. 23:14
na$_4$.kur.ra LKA 95:16
nam.bur.bi No. 21:15
nam.geštin.mušen KUB 4 48 i 28
nam.ḫabrud.da.mušen see *iṣṣur ḫurri*
na$_4$.muš.gír STT 280 ii 33 (restored)
na$_4$.na$_4$ KUB 4 48 left edge 5
na$_4$.níg.u.u STT 280 ii 6
na$_4$.nu.luḫ.ḫa STT 280 ii 30
na$_4$.pa STT 280 ii 29, 34, KAR 70:34
napištu AMT 62,3:19, KAR 70:28, KUB 4 48 iii 29
nasāḫu (zi) STT 280 iii 50, No. 11:14
na$_4$.sikil STT 280 ii 34 (uncertain)
na$_4$.ZA+ṬU STT 280 i 46
na$_4$.za.gìn KAR 70:40, STT 280 i 46, ii 27, 29, 33, No. 11:8
níg.lag(.gá) see *līšu*
níg.tur No. 19:23 (uncertain)
nim.kù.gi LKA 100 r. 4, AMT 88,3:5, LKA 96 r. 13 (restored)
nim.làl STT 280 iv 32
^{d}nin.kilim KUB 37 82:8′ (restored)
nunuz K.5901:5′
nuṣabu LKA 95:23

pa (= *aru*) KAR 70:22, 26, LKA 99d ii 11, STT 280 ii 5, iv 34, KUB 4 48 iii 4 (restored), Köcher BAM 272:20′
pa see *kappu*
palluṣītu see *balluṣītu*
patāḫu KUB 37 82:7′
péš.ùr.ra AMT 73,2:7, LKA 99d ii 4, KUB 37 82:10′, Köcher BAM 272:5′ (restored)
pi.ti AMT 73,2:4 (uncertain)
puḫālu LKA 95:5 (restored), LKA 96:6, No. 5:21, No. 11:11, 13

puquttu No. 31:59
purīdu LKA 95:6 (uncertain)
pūru see ì.bur

rapaštv (giš.kun) Köcher BAM 272:10′, No. 33:31
riḫûtu 81-7-27,73:12′, STT 280 i 25
rikibtu (u_5) AMT 62,3:23, KAR 70 r. 34 (cited in commentary to No. 23), KUB 4 48 iii 11, 18, lower edge 2, LKA 95:27, STT 280 i 51, iii 48, No. 9:11
rupuštu KAR 70:24, KUB 4 48 i 18f., iv 3 (restored), KUB 37 80:8′

sa see *šer'anu*
sag.du KUB 4 48 i 12, KUB 37 80:5′, No. 9:10
saḫar AMT 65,7:1, STT 280 iii 44
saḫḫû KAR 70:42
sal.la (= *ūru*) No. 2:11, No. 14:17, and passim
sammû (zà.mí) No. 15:17
sa.mud K.9036:9′
sappu KUB 37 82:5′ (restored), 9′
sassatu AMT 62,3:8
si KUB 4 48 iv 3, LKA 95:27, STT 280 i 51, iii 47
síg see *šārtu*
síg.gan.me.da (síg.gan.mid) KAR 70:28, No. 19:24, LKA 95:8, KUB 4 48 iii 29 (restored), LKA 96:8 (restored)
síg.gan.mid see síg.gan.me.da
síg.šid No. 29:50, LKA 95:9
sīḫu STT 280 ii 8
siktu No. 24:6′
silá STT 280 ii 31
sû LKA 95:16
*su'su STT 280 i 24
su.din.mušen AMT 73,2:4, No. 26:12′
suḫuš KAR 70:36, STT 280 i 42, and passim

ṣaṣumtu see *ṣaṣuntu*
ṣaṣuntu (*ṣaṣumtu*) AMT 73,2:4, KUB 4 48 ii 8, LKA 95:13, 19, LKA 98:3, STT 280 i 52, iv 5
ṣupru KUB 4 48 left edge 4

šà see *libbu*
šabru KUB 4 48 i 21, KUB 37 80:9′ (restored)
šaḫ K.9451 +:3′, KAR 70:18, STT 280 i 19, No. 27:8ff.
šaḫāṭu AAA 3 pl. 27 No. 5:5 (restored), LKA 95:5 (restored), 7, LKA 96:7 (restored)
šakkadirru AMT 62,3 r. 6
šārtu (síg) KUB 4 48 i 20f., ii 28, KUB 37, 80:9′, AAA 3 pl. 27 No. 5:6 (restored), LKA 95:6, STT 280 ii 8, 31, No. 10:39, Köcher BAM 272:10′
šè (= *zû*) KUB 4 48 ii 5
šer'anu (sa) KUB 4 48 left edge 5, AMT 73,2:7, LKA 99d ii 4, No. 15:1, Köcher BAM 272:5′ (restored)
šibburatu AMT 62,3:21
šim.ḫal LKA 95:22, STT 280 i 55 (restored)
šim.li K.9036:7′, K.10002 i 3 (see commentary to No. 28), KUB 37 89:6′, LKA 96 r. 14 (restored), STT 280 ii 31, No. 11:20, No. 13:8
šim.^{d}maš STT 280 ii 8
šim.šeš LKA 95:22, STT 280 i 55 (restored)
šir see *mušāru*
šīru KUB 37 82:8′

takdananu LKA 95:28, No. 29:45
tarḫu AMT 88,3:4, LKA 96 r. 12, LKA 100 r. 2, No. 11:9 (variant), see also *tarmuš*; for reading of *tar*-ḪU, see Köcher BAM vol. 3 p. xxiv.
tarmuš KAR 70:16f., K.9451 +:2′, STT 280 i 18, 54, ii 3, No. 11:9, see also *tarḫu*
tertennu KUB 4 48 iii 12, 20
tijatu LKA 95:23
tu.kil.mušen LKA 96 r. 5
tullal 81-7-27,73:4′, 14′

ú.áb.duḫ see *kamandu*
ú.aš see *ēdu*
ú.aš.tál.tál see *ardadillu*
ú.a.zal.lá see *azallû*
ú.búr STT 280 i 54
ú.dil.bat K.9451 +:5′, KAR 70:36, LKA 102 r. 1, STT 280 i 21, 26, 47 (restored), ii 5
udu(.nitá) AMT 62,3:19, KAR 70:28, KUB 4 48 i 19, 21, iii 29, KUB 37 80:8′ (restored), LKA 95:7, No. 19:24, No. 29:50
ú.eme.ur.ku AMT 66,1:7, 9, KAR 70:34, KUB 4 48 ii 1, 8, No. 29:46, and passim

ú.gab.lam KAR 70:36
uga see *aribu*
ugu AMT 62,3:22, KUB 4 48 iii 24
ugu.dul.bi STT 280 ii 8
ùḫ.^{d}íd 81–7–27,73:3′
ú.ḫab AMT 66,1:6 (restored), LKA 96 r. 6, STT 280 i 45
ú.ḫašḫur.lá No. 34:5′ (uncertain)
ú.ḫur.ḫum.ba.šir STT 280 ii 4 (restored)
ú.ḫur.ḫur LKA 98:4 (uncertain), LKA 95 r. 2, LKA 103 left edge i (uncertain), STT 280 ii 3, 81–7–27,73:13′
ú.ḫur.sag.sar AMT 62,3:9
ú.igi.lim AMT 65,7:1, AMT 66,1:11, AMT 73,2:3, AMT 88,3:4, K.9451 + :2′, No. 11:9, and passim
ú.igi.niš AMT 73,2:3, LKA 95:16, 23, No. 11:9, No. 25:19
ú.in.nu.uš KUB 4 48 ii 6, iii 13, KAR 70:20
ú.kak.ku LKA 95:20, see also ú.ku.kak
ú.kan.u$_5$ KAR 70:16, see also giš.kan.u$_5$
ú.kaskal.sal KUB 4 48 iv 17 (uncertain)
ú.ki.^{d}šeš.ki AMT 66,1:6, LKA 96 r. 6
ú.ku.kak STT 280 i 53, see also ú.kak.ku
ú.ku$_6$ K. 9451+:5′, KAR 70:20, LKA 95:18 (restored), STT 280 i 21, 45, 56
ú.kur.kur STT 280 i 15, 81–7–27,73:16′
ú.kur.ra KUB 4 48 i 24, 29, KUB 37 80:12′, LKA 96 r. 3, LKA 98:4, LKA 102 r. 18, No. 11:10, 81–7–27,73:13′
ú.kur.zi STT 280 iv 33
ú.lag.gá LKA 98:5
ú.lal STT 280 i 26
ú.lú.u$_x$(GIŠGAL).lu LKA 103 left edge ii 2, see also ú.na
ú.lum.ḫa STT 280 i 30 (restored)
ú.mi.pàr LKA 95:20, STT 280 i 53 (restored)
ú.mul.dù.dù see *murdudû*
ú.na (= *amīlānu*) STT 280 i 26, see also ú.lú.u$_x$.lu
ú.naga LKA 102 r. 2
ú.nam.ti.la AMT 65,7:5, LKA 95:18, STT 280 i 45
ú.níg.gán.gán AMT 88,3:4, LKA 96 r. 12 (restored), LKA 100 r. 3
ú.nigin.sar 81–7–27,73:14′
ú.níg.pa LKA 95 r. 3, STT 280 i 43, 57
urbatu K.9036:10′ (uncertain)
urnû AMT 73,2:3
urṭu AMT 65,7:4
urullu KUB 37 82:6′, perhaps 5′
ú.sag STT 280 i 31
ú.sikil AMT 62,3:12, STT 280 i 26, ii 5, No. 11:10, 81–7–27,73:5′
ú.si.sá STT 280 i 30, 57
ú.sumun.dar(.sar) LKA 95:17, 20 (uncertain), 24, KUB 4 48 ii 9, STT 280 i 44, 59 (restored), iv 5 (restored)
ú.šakir(.ra) KAR 70:36, KUB 4 48 ii 8, STT 280 i 27, 42, iv 5
ú.šà.zi.ga KUB 4 48 iv 13, STT 280 i 33 (restored)
u$_5$ see *rikibtu*
u$_8$ AAA 3 pl. 27 No. 5:5
ur.ku KUB 4 48 iii 7 (uncertain), LKA 95:7, LKA 96:7
úš (= *damu*) AMT 62,3:22, LKA 96 r. 5, KUB 4 48 i 13, No. 31:59, and passim referring to the *iṣṣur ḫurri*
uzu.dir KUB 37 81:4′ (uncertain)
uzu.ka.izi No. 11:21
uzu.me.ḫé No. 11:21
uzu.zag No. 11:21

zà.mí see *sammû*
zappu (*azappu*) KAR 70:18, K.9451 +:3′, STT 280 i 19, iii 50
**zarāku* KUB 4 48 i 24, 28
zíd.kum KUB 4 48 ii 10
zíd.níg.še.sa.a KUB 4 48 i 26, 30
zíd.sur.ra LKA 95:11
zíd.še.sa.a LKA 99d ii 7 (restored), Köcher BAM 272:16′
ziqtu STT 280 iv 32
zíz.an.na No. 27:6

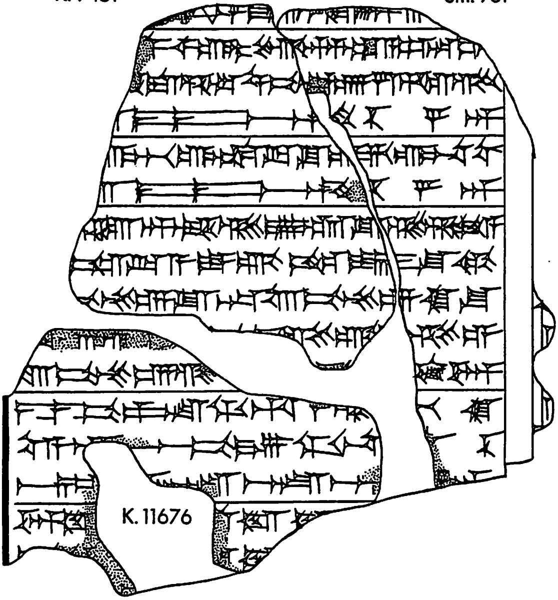
INDEX OF WORDS DISCUSSED

CONCORDANCE OF TRANSLITERATED TEXTS

* K.2499, K.9036, K.9451+, and K.8790 (= AMT 65,7) are almost certainly parts of the same tablet.

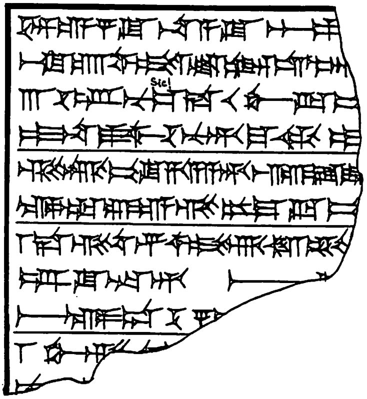
PLATES

K. 9451 Sm. 961



K. 11676

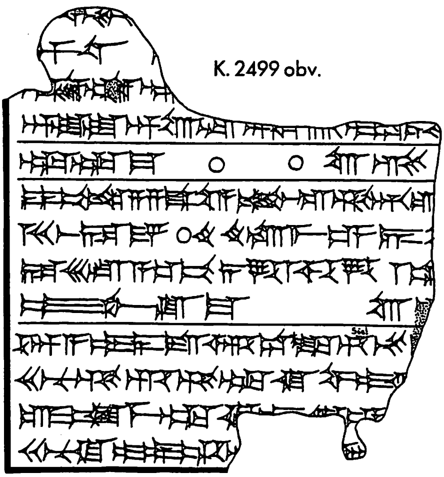
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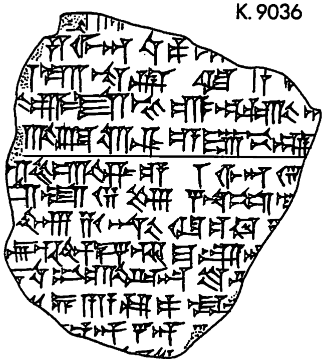
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K. 2499 obv.



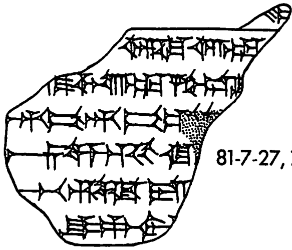
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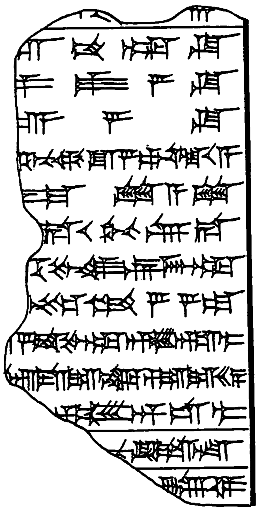
81-7-27, 73 obv.



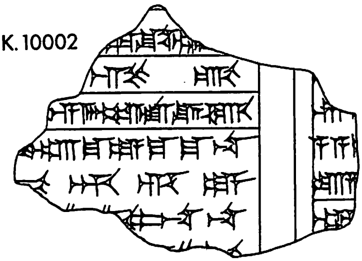
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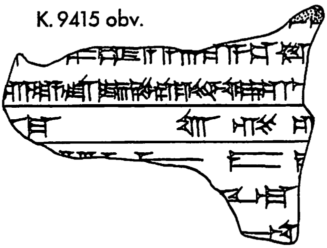
K. 9415 rev.



K. 10002



K. 9415 obv.

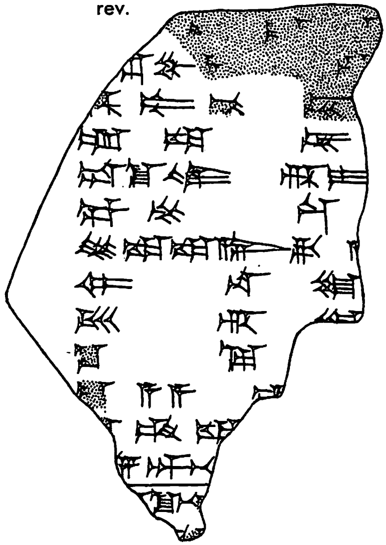


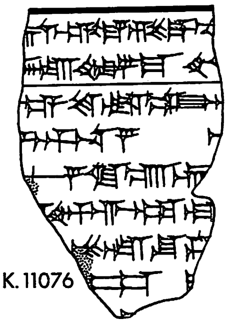


edge

BM 46911 (=81-8-30, 377)
obv.

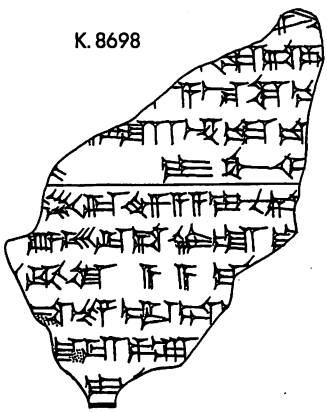
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rev.





K. 11076

K. 8698



K. 5901

